DAVIDS BLESSED MAN.

Jo: Hall

OR,

A SHORT EXPOSITION VPON THE FIRST Psalme, directing a Man to *true Happinesse.*

Wherein the Estate and Condition of all Man-kind is laid downe, *both for this life, and that which is to come.*

The fourth Edition profitably amplified by the Author

SAMVELL SMITH, Preacher of the Word of God at *Prittlewell* in Essex.

1. TIM. 4.8.

Godlinesse hath the promise of the life present, and of the life that is to come.

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TO THE HONORABLE SIR ROBERT *RICH*, KNIGHT OF THE BATH, AND SON and Heire to the Right Honorable ROBERT Lord RICH: and to the Honourable and vertuous Lady, the Lady FRANCIS RICH his wife, *S. S.* wisheth all true comfort in this *life, and eternall happinesse in the life to come.*

HONORABLE,

IT is reported, that when one presented vnto A 2 Anti-

Antipater, *King of Macedon, a Treatise of* Happines, *that he reiected it with this answer,* I am not at leasure: *your Honor shall find this a Treatise tending to* Happines *and shewing the way to* euer lasting Blessednes, *yet I assure my selfe it shall find better intertainmẽt at your hands, and that you will finde leasure at your leasure to peruse it.*

I must ingeniously cõfesse that many haue, many times, handled many points of doctrine deliuered in this treatise: yet I haue done it after another method. If the water I haue drawne from this Well shall delight you, I hope it wil not tast the worse being brought vnto you in this vessell I offer here vnto your view the Anotomy of Dauids Blessed Man: *or,*

a short Exposition of the first Psalme, *directing a man how he may be truly blessed. It is not without desert that* Jerome *doth call this book of the Psalmes*, the Treasurie of learning: *for out of it most frequẽt testimonies are brought by our blessed Sauiour himselfe. And this first Psalm is a Compend, or an abstract of the whole booke of Psalmes, directing*

ding the way to true happineſſe. The Text I am ſure is excellent for the purpoſe, but for my manner of handling it, I leue it to the cenſure of Gods Church. In preaching I haue euer counted plainneſſe the beſt eloquence, and the cariage of matters ſo, that thoſe of the loweſt forme may learne ſomewhat, the ſoundeſt and the ſureſt learning. For ſurely we are ſo fal-

len into the dregges of time, which being the laſt, muſt needs be worſt, that Security *hath ſo poſſeſſed all Men, that they will not be awaked: but if at any time the Word of God, or any good motion of Gods Spirit hath met with them, preſẽtly* Security *whiſpers them in the one eare, that though it be fit to thinke of ſuch things, yet it is not yet time.*

Youth

Youth *pleades a priuiledge, though many millions of yong men are in hell for want of timely repentance. And* Presumption *warrants thē in the other eare, that they may haue time hereafter. And thus men spend their daies, vntill at last their houre-glasse be run, and time then is past. Now if your Honor shal lay this to* heart *in the strength of your*

yeares

yeeres, it shall bee your chiefest wisedome. And if to be Religious in all Ages hath bin held to be true honour: how much more honorable is it in so impious an Age: It is religion and godlines that shal imbalme your name and make it shine before men, and glorifie your soule amongst Angells. Mary her box of Ointment shall neuer be forgotten: for Godlinesse hath

hath the Promiſe of this life, & that which is to come: *and without it there is no internall comfort to bee found in conſcience, nor externall peace to be looked for in this world, nor eternall happineſſe to bee hoped for in the next. Now, how can Religion but promiſe to her ſelf a zelous patrõ of your honor, being the ſon & heire of ſo gracious and religious*

a father, who hath ſhew-ed himſefe a faithfull Doore-keeper *in the houſe of his God? Let his godly example teach you not to drinke of thoſe* ſtollen waters, *or rather indeed* the bloud of ſoules, *wherwith too-many in theſe gold-thirſty daies doe purchaſe* Acheldema *vnto them & theirs. The Lord keepe this euer frō the purpoſe of heart in his ſeruants,*

who

who haue ſo honourable & weighty a truſt committed vnto them. Let that exhortation of Dauid *to his ſon* Salomon, *be euer in your honorable minde:* And thou *Salomon* my ſon, know thou the God of thy Father, and ſerue him with a perfect heart, and with a willing minde: for the Lord ſearcheth all hearts, and vnderſtandeth all

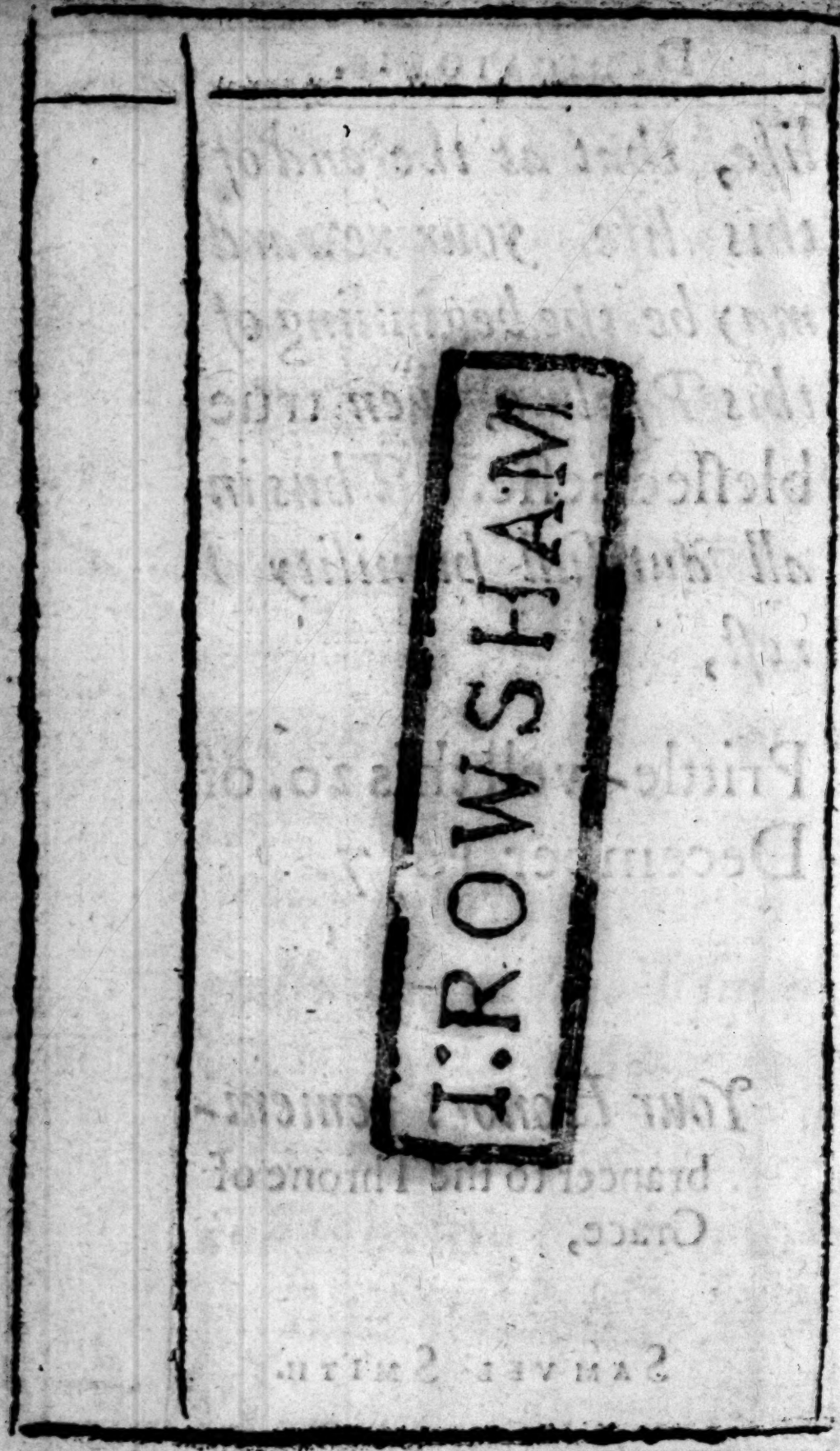
all the imaginations of the thoughts: If thou seeke him hee will be found of thee, but if thou forsake him hee will cast thee off for euer. *The God of heauen so vouchsafe to water you and yours, with the dew of heauen, that with the godly man in this Psalm you may* prosper *as* Trees of his planting: *and so* bring forth fruit in due season *in this life,*

life, that at the end of this life, your reward may be the beginning of this Psalme, euen true blessednesse. *Thus in all dutifull humility I rest,*

Prittle-well this 20. of December. 1617.

Your Honors remem-
brancer to the Throne of Grace,

SAMVEL SMITH.


T. ROWSHAM

A Table of the Principall Doctrines, contained *in this Booke.*

VERSE. 1.

VERSE. 2.

VERSE. 3.

VERSE. 4.

VERSE. 5.

VERSE. 6.

A Short view and methode of the first Psalme, *followed in this Exposition.*

The 1. Psalme hath in it two parts.

1. A description of all Mankinde diuided into two ranks. vers. 1.2.3.4.5.
   - 1 Godly, vers. 1.2. described two waies.
     - 1. By their vertues, which are of two sorts.
       - 1. Negatiue, which are 3.
         1. *Hee doth not walke in,*
         2. *Hee doth not stand in,*
         3. *Hee doth not sit in, &c.*
       - 2. Affirmatiue, which are 3. likewise.
         1. Hee *Meditates* much.
         2. The Obiect of his Meditation. *The Law of God.*
         3. The time, *Day and Night.*
     - 2. By the Recompence of their vertues, two waies.
       - 1. By a similitude by a tree. Described
         1. By the nature of it, *It is a Tree planted.*
         2. Property, *It bringeth forth fruit, &c.*
         3. Contrary property, *Her Leaues do not fall.*
       - 2. By the prosperous *successe* of all he doth,
         It shall prosper.
   - 2 Wicked who are likewise described two waies.
     - 1. By their estate in this life two waies.
       1. Generally, *It is not so with them.*
       2. Particulary, *But as the chaffe which the (winde, &c.*
     - 2. By their estate and condition in the life to come, two waies.
       1. *They shall not stand in iudgement.*
       2. *Neither be associates with the iust.*
2. The chiefe Cause of the happinesse of the one, and the misery of the other, two waies.
   - 1. For the Godly, *The Lord knoweth the way of the Righteous.*
   - 2. For the wicked, set downe by an indefinite sentence. *The way of the wicked shall perish.*

A Plaine and familiar *Exposition vpon the first* Psalme; first Preached, and now published for the *benefit of Gods Church.*

The first Psalme.

Verse. 1.

Blessed is the man that doth not walk in the counsell of the wicked, nor stand in the way of sinners, nor sitteth in the seate of the scornefull.

Quid est, quod non in Psalmis Augustin. Psal:

CONCERNING the Book of the Psalmes, it is an Epitome of the whole

Bible, teaching vs what we are to beleeue and doe both to God and man: in which we may, as in a glasse, cleerly behold the nature of GOD, his Wisedome, goodnesse, and mercy, towards his Church and Children; as also most notable spectacles of his fearefull wrath and vengeance against the wicked and vngodly.

If men would learne to pray vnto God, and craue for any mercy and blessing at his hands: Loe here be excellent plat-formes of true, harty, and earnest prayers: If men would giue thanks for blessings receiued, or for iudgements escaped, or for deliuerance from wicked and vngodly men, here be most worthy examples and directions. Againe, if men would finde comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more sweet and comfortable, then this booke of the Psalmes: And therefore it should be our delight and

Idem. Nonne omne quod potest dici bonũ & quod ad vtilitatẽ animæ pertinet procedat ex ipsis.

study:

study, and wee ought to spend the more time in the reading and in the meditating of so excellent and worthy a booke.

This Psalme is set downe before the rest, as a Preface to stirre vp euery faithfull Christian, to the diligent and carefull study of the holy Scriptures, and the blessed Book of God, as our Sauiour saith; *Searche the Scriptures, &c.* Because that wil bring a man to true happinesse in the end; namely, to know God to be his GOD, to know IESVS CHRIST, to know himselfe, and to direct him in the narrow way that leadeth vnto life.

This Psalme. *Ioh. 5: 39.*

This first Psalme is set downe without any inscription, and therefore it is vncertaine by whom it was penned; whether by *Dauid*, as most like it was, or by *Esdras*, who is rather thought to haue gathered them together, and ioyned them thus in one volume or Booke as now we haue them.

This *Psalm* is a Preface to the whole Booke of Psalms. As *Athanasius* and *Hilar.* affirme.

This Psalme doth teach vs these

Summe of the Pſalm.

two worthy points; namely, how the godly man liues and walkes in this world, what manner of life he leades on earth, and alſo what happineſſe and bleſſedneſſe is reſerued for him in the life to come in heauen, *v.*1.2.3 The ſecond part ſhewes the contrary life of the wicked and vngodly, as alſo what fearefull vengeance and eternall iudgements are prepared for them. ver.4,5.

And the parts of this Pſalme are two: In the former part is a deſcription of the contrary eſtate of the godly man and the wicked man; namely, that the godly man is certainly bleſſed, and the wicked man curſed, in the fiue firſt verſes. The other part ſhewes the chiefe cauſe of the happines of the one, and the miſery of the other, verſe the ſixt: *Becauſe GOD knoweth*; that is, likes loues, and allowes; yea doth bleſſe and proſper the way of the one: but he hates, abhorres, and diſlikes the way of the other: and GOD doth curſe it and make it moſt vnhappy and

and miſerable vnto them: So that we ſee the ſumme of this Pſalme is this; that thoſe are bleſſed whoſe way, that is, whoſe life and conuerſation the Lord loues, likes, and allowes of, ſo as he doth direct and bleſſe it; But the Lord allowes and takes care of the way of the righteous and godly man, therefore the godly man is bleſſed.

Now ſeeing this is the main Propoſition of this Pſalme to proue that the godly are bleſſed: Therefore the Prophet doth firſt ſhewe who be truely godly, as *verſe* 1. 2. and then wherein their bleſſedneſſe doth conſiſt. *verſe* 3.

The godly man is deſcribed two wayes: Firſt, Negatiuely, ſhewing what he doth carefully ſhunne and auoide, *v.* 1. Secondly, affirmatiuely, ſhewing what he doth carefully embrace and follow. *v.* 2.

Concerning the things which the godly man doth euer carefully ſhun and auoide, they are here laid downe to be three in number, by a moſt

excellent kind of ſpeech, laid down by way of graduation, wherein the Prophet ſhewes how men proceed by degrees to be wicked, for there is an increaſe and proceeding in ſin, as we may ſee in euery ſteppe of this graduation; firſt, in the perſons, ſecondly, in the manner, and thirdly in the ſin it ſelfe.

Three ſorts of wicked men.

And indeed there is a variety and multiplicity of ſinnes, and as they are diuers and of diuers kinds, ſo the variety of number cauſeth a diuerſity of names; *The counſell of the wicked; the way of ſinners; the ſeate of the ſcornefull.* For as one ſaith well, there is a fruitfull crop of ſinne, and there is none of the ſonnes of *Adam*, but may ſay with *Manaſſes* in his prayer, *I haue ſinned aboue the number of the ſand of the ſea.*

Peccati fœcundiſſima ſeges, &c. Cypry: ſer. de morta.

First (*Hee doth not walke in the councell of the wicked*) where we ſee the perſons are ſaid to be wicked; the originall word ſignifieth a man that is neuer quiet, but euer thinking or doing ſomething that is euill, like the

the raging sea, whose mind is euer troubled and tempted with euill thoughts and perturbations. By counsell hee vnderstandeth heere the crafts and subtilties of the wicked, by which they push themselues forward, and labour to draw others to the like, according to that of *Salomon*; *My sonne if sinners intice thee consent thou not, if they say come let vs lay waite for bloud, &c.* So that the Prophet meaneth heere, that hee is blessed that ioyneth not himselfe to commit sinne with the vngodly, nor by himselfe doth commit the same as sinners doe,

Pro: 1. 10 11. Pr. 40. 14

The second sort of euill men, whose company hee doth auoide are called *sinners*; the word signifies such as not onely are of a naughty heart, and being seduced by bad counsell, liue in sinne; but such as delight in sin, and haue in them a constant and setled purpose to liue in sinne,

The third sort of euill men, whose company he doth auoide, are called *Scorners*. And they are such kind of

wicked men, as being hardned in heart, do stil confirme themselues in their wicked life, and get such a habite and custome in sinne that they shame not to make a mocke of God and all godinesse, and euen to bleare out the tongue at religion and christiã piety, so that as they are wicked in heart, and lewd in life, so be they also hardned and confirmed in both of them, for by *Seate*, he noteth the fellowship and society with the vngodly.

Psal: 26: 4, Their actions described.

Secondly, concerning the action, the first is, *to walke in the counsell of the wicked*: To walke, is to liue and frame his life to affect and approoue of the waies and counsels of wicked men, neither will he once listen or lend his eare to the peruerse and naughty counsell of vngodly men, much lesse will he be brought to frame his life after their wicked wayes.

The second action or proceeding of a sinner is *standing*; as the former is in heart to like, loue, and approue of

of the waies of the wicked, this is to obey them and follow them into the ſame exceſſe of riot; So that the meaning of the Prophet is, that a godly man doth not like, loue, nor follow that kind of life, or conuerſation which wicked men doe vſe, and ſuch as be giuen to ſinne; according to that of the Apoſtle, *Faſhion not your ſelues like vnto the world:* but doth by all meanes poſſibly ſhunne and auoide it. Rom: 12: 2

The third euill which the godly man doth moſt carefully auoid, is in theſe words, and *hath not ſitte in the aſſembly of the ſcorners:* that is, will not be familiar, and haue acquaintance, with ſuch as be mockers of God, and all good duties; he will not be their companion, nor keepe them company, who do openly profeſſe impiety, who make a ſcoffe at all Religion, ſcorne the word of God, and contemne the ſeruants of God: Theſe be the three euils which the godly man doth moſt carefully ſhun and auoide.

In

In the whole wee may obſerue the wonderfull growth that ſinne hath in the heart of a ſinner, it ſtands not at a ſtay, but is euer growing, and neuer ſuffers any winter-tyde of blaſting, but euer proſpers : It firſt beginneth in the heart of the ſinner with a double walking, wándring, as it were, vp and downe, as being vncertaine what to doe ; the next ſtep that it maketh is from *Walking* to *ſtanding*, which ſignifies a determination after the former vncertainty, and where ſinne is not ſtayed neither in the conception, nor in the birth, *When it is finiſhed it*
Iam. 1. 15. *brings foorth death*, euer ending in hardneſſe of heart, obſtinacye of minde, and obduracy of both. Oh that all wicked and vngodly men would lay this to heart, that making once ſhipwrack of faith and a good conſcience, and wounding their ſoules by ſinne! this ſpirituall diſeaſe of ſinne growes daily to be more incurable, and the more ſinne groweth to a head, the more the Spirit

rit of God is quenched in a man, and the worke of grace is diminiſhed, It behooues vs all therefore to keepe a diligent watch ouer our owne wayes, to cut off the occaſions of ſinne, and to ſtay the beginnings of iniquity; for a fire new kindled may eaſily bee quenched; when the Ship beginnes to leake, it may eaſily be ſtopped; and at the firſt, ſinne and ſathan may eaſily bee reſiſted, and we may with the leſſe difficulty withſtand the force of it; whereas the more it is practiſed, the more the heart is hardned, and ſinne grows ſtronger, and the ſinner himſelfe weaker, according to that of the Prophet: *Can the Blacke-more change his skinne, or the Leopard his ſpots, then may yee alſo doe good, which are accuſtomed to doe euill.* Ier. 13 23 And therefore to this end the Lord laboured with *Caine* to ſtoppe his ſinne in the conception, or at leaſt in the birth, when that he ſaw that his countenance was caſt downe, and that he had conceiued ſome euill againſt his brother,

brother, the Lord tels *Caine. If thou doſt well, ſhalt thou not be rewarded, if thou doeſt euill, ſinne lyeth at the doore:* q.d. *Caine, Caine,* be warned betimes ere it be too late, there is a reward that will follow thy righteous dealing, but if thou goe on to kill thy righteous brother, thou ſhalt finde that thy condition will be far worſe then now it is. This is the woefull and miſerable condition of thoſe that run frō euill to worſe, as it were adding drunkenneſſe to thirſt, and and may be a warning to vs to take heed leaſt at any time we giue any entertainment to ſinne: *And ſo our laſt end be worſe then the firſt.*

Mat. 8.

The godly mans deſcription affirmatiuely.

In the ſecond verſe the Prophet deſcribes a godly man affirmatiuely ſhewing what he doth moſt carefully embrace and follow: And as if he ſhould ſay: He is a bleſſed man that abſtaines from euill, if ſo be withall he delight to doe good; ſo he doe willingly yeeld himſelfe to performe obedience vnto the will of God, and conforme all his thoughts,

words

words, and deedes, to the will of God.

Now the good things which he muſt do are contained in two words First, *His delight muſt be in the Law of the Lord:* Secondly, *hee muſt meditate therein day and night.*

But his delight, that is, the godly man, who is truely happy and bleſſed indeed, doth wonderfully loue the *Law*, that is, the word of God, and that heauenly doctrine, wherein is reuealed the will of God, whereunto all our thoughts, words, and workes muſt bee conformed, and which maketh knowne vnto vs the way to eternall life and ſaluation.

Secondly, *In this Law he meditates day and night:* That is, the godly man doth ſet his heart and mind vpon the word and doctrine of God, ſo as he doth thinke often, and much muſe vpon it; it is his daily meditation, ſo as hee ſets ſome time apart euery day to ſtudy it; both to learne out of it how God muſt bee purely wor-

worſhipped, his owne life ordered, as alſo to learne thereby how to maintaine and keepe faith and a good conſcience before God and man. And thus the godly man is described by both parts of his life, his eſchewing of euill, and his carefull and religious performing of good duties.

Secondly, as we haue ſeen a godly man deſcribed, ſo now followeth wherein the happineſſe of this man conſiſts.

This happy man is deſcribed two wayes.

First, by a ſimilitude.

Secondly, by the proſperous and good ſucceſſe of all he doth.

The happineſſe of a godly mā, wherin it conſiſts.

The happineſſe of the godly man is deſcribed by a ſimilitude, whereby a godly man is compared to a tree, which tree is deſcribed.

First, by the place; namely, that it is a tree planted, not of it own growing, *By the waters ſide.* Euen by the freſh and ſpringing riuers, which is a reſemblance of our ingrafting into Ieſus

Ieſus Chriſt by faith, and the ſpirit of God ; ſo as we receiue and draw iuyce & nouriſhment from him continually.

Secondly, it is deſcribed by an effect; namely, *That it brings forth fruit in due ſeaſon :* And this is a reſemblance of our regeneration, or of our obedience, becauſe the godly man beeing ingrafted into Ieſus Chriſt, doth by vertue of his Reſurrection bring foorth the fruit of faith and obedience both to God and man; *In due ſeaſon*, that is, in time conuenient, when it may beſt ſeeme for the glory of God, and the good of our neighbour. Pſ. 92. 12. Mat. 7.

Thirdly, by a contrary property, that *her leaues doe not fall :* that is, in time of Winter and ſtormes, her leaues fall not : And this is a ſigne of our perſeuerance, that the godly mã is not offended nor daunted with croſſes, perſecutions, or afflictions, or any other calamity whatſoeuer, but doth by patience poſſeſſe his Soule, and by Faith, wades as it were

were, throughout all these dangers.

Secondly, the happinesse of a godly man is described by that blessed successe that God giues to all his affaires he takes in hand; *It shall prosper*, because he takes them in hand according to Gods commandement, and in his feare, with prayer and calling on the name of the Lord, *Ioshua* 1.8. to the glory of God, and the good of his Neighbour.

Wicked described.

In the second part of the Psalme, the Prophet describeth the most miserable and cursed estate of the wicked and vngodly, *verse* 4.5. That it is cleane contrary, that as their wayes and liues be contrary, so their reward and end is contrary.

The Prophet describing the cursed and miserable estate of the wicked saith first, *It is not so with them:* that is, the wicked and vngodly men are in a far contrary estate and condition; they cannot in any case be compared to a tree that is planted by the riuers of waters, that brings forth

foorth her fruit in due ſeaſon, and whoſe leafe doth not fall, neither do they proſper in their actions, neyther doth GOD giue ſucceſſe vnto them.

But he ſetteth out the curſed and wretched eſtate of all wicked and vngodly men, by a contrary ſimilitude, comparing them to chaffe, which the wind driues away. That is, euen as chaffe hath no root in the earth, and wanting all iuyce & nouriſhment, muſt needs bee fruitleſſe and dry, ſo as the winde doth moſt eaſily ſcatter it away: Euen ſo the wicked are not rooted nor grounded in Chriſt, whereby it comes to paſſe, they being vtterly voide of all grace of Gods ſpirit, that they can bring foorth no fruit of good workes, neither can they perſeuere in time of temptation, whereby againe it comes to paſſe, that they be carried away with euery blaſte of vaine doctrine, and with the leaſt ſtorme of temptation, and blaſt of aduerſity they are toſſed to and fro;

And when the wind of Godsiudgements ſhall blow vpon them, they are cleane ſcattered away. This is their eſtate and condition here in this life.

And for their eſtate and condition in the life to come, the Prophet layeth it downe likewiſe, *verſe 5.* in theſe words: *They ſhall not be able to ſtand in iudgement*: That is, they ſhall not bee able to ſtand with comfort before the face of the Iudge, but ſhall tremble and quake, as not beeing able to endure the angry countenance of the Iudge.

Reu.6:13

Neither is this all, but they ſhall likewiſe be ſeuered and ſecluded from the bleſſed company of the godly; That as heere in this life they could not abide a godly man, but did hate him, perſecute him, and ſhunne his company; So at the laſt day (ſo iuſt ſhall their reward bee) that they ſhall bee ſeparated from them; And as Goats caſt on the left hand, there to remaine for euermore

Mat.25:34

in

in torments, which are easeleſſe and remedileſſe. *Neither the ſinners in the company of the iuſt*; that is, in the company of thoſe that be iuſtified and reconciled to God in Ieſus Chriſt, which ſhall then inherite the kingdome prepared for them.

Hitherto wee haue opened the firſt part of the Pſalme, containing the eſtate and condition of a godly and a wicked man heere in this life, and in the life to come.

NOw followeth the ſecond part of the Pſalme, in the laſt verſe, containing the confirmation of that doctrin; And that our Prophet doth by ſhowing the efficient cauſe both of the happineſſe of the one, and the miſery and wretchednesſe of the other.

The ſecõd generall part of the Pſalme.

The firſt efficient cauſe of the happineſſe of the godly man is in theſe words: *Becauſe the Lord knowes the way of the righteous*: That is, he likes, loues, and approoues of it, ſo as he

doth direct and bleſſe it: And therefore it ſhall proſper.

And the cauſe why the eſtate of the wicked is vnhappy, and *their way ſhall periſh*, is, becauſe the Lord doth not know their way: that is, he taketh no delight in the way, or in the life of a wicked man; he loues it not ſo as he ſhould direct and proſper it: And therefore *it ſhall periſh.*

And thus much for the meaning of the words: now let vs come vnto the doctrines.

VERSE 1.

Bleſſed is the man that hath not, &c.

BLeſſed *is the Man*, or *Oh the bleſſedneſſe* of that man, or as it is in the Originall: *Oh the bleſſedneſſe of that man!* They ſeeme to bee the words of a man, muſing and meditating with himſelfe, wherein mans bleſſedneſſe ſhould conſiſt, As if he ſhould ſay: ſome pronoũce him bleſſed that is in honour: ſome count them

them bleſſed, that haue aboundance of riches: ſome that liue in pleaſure; ſome place it in one thing, ſome in another. But, *Oh the bleſſedneſſe of that man!* that feares the Lord, that is truly religious, of the godly and righteous man.

Hence we learne this doctrine, that of all men vnder Heauen, the godly man alone is bleſſed, and the vngodly and wicked man is curſed The righteous man a happy man in the ſight of God, when the wicked is wretched and miſerable. This doctrine is very apparant in the word of GOD: It is the ſcope and drift of the whole Scriptures to prooue this one point, That the godly man is bleſſed, and the wicked man is curſed. *Bleſſed is the man that feareth the Lord and delighteth in his commaundements. Bleſſed be they that be vpright in their way, and walke in the Law of the Lord. Bleſſed are they that keepe his Teſtimonies, and ſeeke him with their whole heart.* Againe, *Bleſſed is the man whoſe iniquity is forgiuen, and*

Doctr. 1. The godly man alone is bleſſed.

Pſal. 112

Pſal. 119 1

Pſal. 32

Pſalm. 37

whoſe ſinne is couered. Bleſſed is hee to whom the Lord imputeth no ſinne, and in whoſe ſpirit there is no guile. Reade the ſeauen and thirty Pſalme which ſeemeth to be penned of purpoſe, to confirme the euerlaſting truth of this doctrine. That the godly are bleſſed, and the wicked are curſed: and this bleſſednesſe of theirs doth not reache only to this life, but alſo to the life to come, according to that of the Apoſtle; *Godlineſſe hath not onely the promiſe of this life, but alſo the life to come.* Yea, if we obſerue the courſe which the Spirit of God taketh in the courſe of the whole Scriptures, it ſhall make this Doctrine ſo much the more apparant vnto vs, that is, That whereſoeuer there is a comfort laid downe in the Word, the ſame comfort is ſtill reſtrained to the godly. As that of the Holy Apoſtle Saint *Paul* in the eight Chapter and firſt verſe of his Epiſtle to the *Romans*; *There is no condemnation:* A maruellous comfort to heare, that we are freed from that

1 Tim. 4. 8

heauy

heauy and grieuous curſe which we had incurred by reaſon of ſinne: yet leaſt the wicked ſhould preſume hereby, and take it vnto themſelues, vnto whome in no wiſe it doth belong: The Apoſtle reſtraineth the comfort in the ſame Verſe, *to them that are in Chriſt Ieſus*: and leſt men ſhould deceiue themſelues; to take this comfort to themſelues, vnto whom it doth not belong, he marketh them out, as it were, in their fore-heads, ſaying; They are ſuch *as walke not after the fleſh, but after the Spirit.* The like of *Dauid, Lord who ſhall enter into thy holy Tabernacle? &c. He that hath cleane hands and pure heart, &c.* Pſalm. 15

Beſides, none are bleſſed but ſuch as be in the fauour of God, as the Prophet *Dauid* ſaith, *In thy fauour is life*, ſuch as be reconciled to God in Ieſus Chriſt. As for ſuch as be out of his fauour, they be curſed and miſerable, be they what they will be: Now onely the godly man that is humbled, that is ſanctified, that is

borne anew, is hee alone that is in the fauour of God; therefore onely the godly man is blessed.

Obiect. Wherein stands the blessednesse of Gods children, of a godly ad a righteous man?

Answ. I answer in this, that a godly man that is humbled for his sins, is now reconciled to God, so as GOD the Father becomes his Father, adopts him to be his childe, loues him, and delights in him as his childe; *Beholde what loue hath the Father giuen vs, that we should bee called the Sonnes of God:* And hereupon come the amiable and loue-Titles that Christ giueth vnto his Church; *Open vnto mee my Sister, my Loue, my Doue, my vndefiled;* Great are the affections of feruent loue that parents beare towards their children, which none can expresse but they that feele; and yet all their loue is nothing in comparison of the loue of GOD towards his children; this the Prophet teacheth, *Can a woman forget her childe, and not haue compassion on the Sonne of her wombe,*

Wherein the godly man is blest;

1 Cant. 5:2 Psal. 105 12:13 Deut. 7.6 Psal 91.1 2,3.

Esa 49:15

wombe, yet will I not forget thee.

Another part of the happinesse of a godly mā doth consist in this that he hath assurance of the pardon of his sinnes, that they are all done away, and shall neuer be layd to his charge, but are washed away in the bloud of IESVS CHRIST, according to that of the Prophet *Dauid*, *Blessed is hee whose wickednesse is forginen.* Psal: 32. 1 Acts 3 26

He hath all his sinnes originall and actuall, with the guilt and punishment belonging vnto them, freely and fully forgiuen vnto him; And all the righteousnesse of CHRIST freely and fully imputed vnto him, and so God is reconciled vnto him, and approoueth him as righteous in his sight: And thus the Apostle reasoneth; *Herein was that loue of GOD made manifest amongst vs, because GOD sent his onely begotten Son into the world, that wee might liue through him: Herein is that loue not that we loued GOD, but that he loued vs, and sent his Sonne to be* Rom. 8. 1 1 Pe. 2. 24 Rom. 4 5 2 Cor. 19 Rom. 8. 33

be a reconciliation for our sinnes.

An other part of the happinesse of a godly man doth consist in this, that hee hath peace of Conscience, whereas the wicked and vngodly man hath a dead and sleepy conscience, or else an accusing conscience

Esay 57 *There is no peace to the wicked, saith my God:* But the godly man that is reconciled to God in Iesus Christ, hath the free pardon of all his sins, he hath sweete peace of conscience, which doth not accuse, but excuse him to GOD, yea he hath exceeding great ioye in the Holy GHOST that hee knoweth his sinnes are pardoned, according to that of the Apostle; *The kingdome of God standeth not in meate and drinke, but in righteousnesse, peace, and ioy in the* HOLIE GHOST. And indeed whom should he feare, or whereof should he bee afraid, GOd is become his Father, the Angels are become his attendants, they pich their Tents round about them, and haue a charge of them, the saints of Hea-

Rom. 4:17

Pax est hereditas Christianorum: Aug. *Serm. de temp.*

Perfecta & absoluta cuiusq; excusatio testimonium conscientiæ sine. Bern:

uen

uen and earth are their fellow brethren, the creatures of Almighty God are their friends, yea their ſeruãts to do them good al their daies.

The diuels, nor all the powers of darkeneſſe ſhall not hurt them: *For Chriſt hath ſpoiled Principalities and powers, and hath made a ſhewe of them openly, and hath triumphed ouer them vpon the Croſſe*, yea, that which is more, the LORD Ieſus Chriſt (to whom all iudgement is committed) is become their Lord and Sauiour: *So that they ſhall neuer come into condemnation but ſhall paſſe from death vnto life.*

Pſ. 37. 25. Pſal. 34. 7 Pſa. 91. 11 Hoſea 2. 18 Col. 2. 15. Ioh 5. 24

4

Laſtly, the godly man is aſſured that the kingdome of Heauen, and eternall life belongs vnto him; And that he ſhall be partaker of eternall glory, life and ſaluation, and ſhall liue in the preſencee of God the Father, the Sonne, and Holy Ghoſt for euermore; and this aſſurance in the godly, is no preſumption, but faith; for euery godly man hath in him the Spirit of Grace and Adoption;

Non arrogantia eſt, ſed fides, &c. Aug. *ſerm* 8.

tion; and he that hath the Spirit of adoption, knowes that he hath it, and is able, through the same spirit, to say; *I liue, and Christ liueth in me:* This was in *Iob* when he said, *I know that my Redeemer liueth, &c.* This was in Saint *Paul*, *I am perswaded that neither heigth nor depth, &c.* In these and the like priuiledges stands the happy and blessed estate of Gods children.

Gal. 2:20
2 Cor. 13, 2
Rom. 8

Vse 1. The vse of this doctrine is most excellent, for seeing the priuiledges of Gods children are so great and so excellent, that therefore they must needs bee most happy and blessed: For howsoeuer the world accompt them miserable, grinning at them with their teeth, nodding at them with their heads, hissing at them with their tongues, and euery way most contumeliously reproaching them with their words; yet wee see here how deere and precious they are with God, and in the reputation of Iesus Christ, who bought them at a price, and redeemed

1 Pet. 1. 18

med them euen with his owne bloud: *Behould what loue the Father hath giuen to vs that wee ſhould be called the Sonnes of God: And for this cauſe the world knoweth you not, becauſe it knoweth not him.* God is become their Father, the Sonne their redeemer, and the holy Ghoſt their Sanctifier, the Angels their attendants, the Scriptures their Euidences, and the Sacramentes, ſeales vnto the ſame: This the Apoſtle teacheth whē he ſaith, *All things are yours, and yee Chriſts, and Chriſt Gods*, they are bleſſed then that are thus reconciled to God in Ieſus Chriſt: they are bleſſed that haue their ſinnes pardoned and not imputed vnto them, they are bleſſed that inioy this ſweet peace of conſcience, and ioy in the Holy Ghoſt: they are bleſſed that haue attained to this aſſurance, that the kingdome of Heauen, eternall life and ſaluation ſhall be their reward: But the godly man is partaker of all theſe, what then ſhall hinder his happineſſe? 1 Cor. 3. 21

This

This serueth then to confute three sorts of men: First the Voluptuous man, who placeth his felicity and happinesse in delights, pleasures, sportes, and pastimes, hee loues and likes them aboue all other things, and most eagerly doth hunt after them: This appeared in that rich man in the Gospell, who bad his soule eat, drinke, and be merry, as if there were nothing else to be looked after, or as if mans chiefe felicity did consist in these things. And this was the case of *Salomon* in the dayes of his vanity, vntill he sawe that all was but vaine. Let vs then be carefull we bee not deceiued with these sinfull pleasures of this life, as to thinke therein wee are happy, but let vs take heed vnto this booke of Satan, least wee be taken within his snare. It is written, to the euerlasting commendation of *Moses*, that he refused to be called the Son of *Pharaohs* daughter, and those rather to suffer aduersity with the people of God, then to enioy the pleasures

Three sorts of men confuted.

1 Voluptuous.

Luk. 12

Rom. 4. 17
Eccles. 1

Heb 11:24

pleaſures of ſinne for a ſeaſon, eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: for he had reſpect vnto the recompence of reward.

2 Ambitious

The ſecond ſort of men here reprooued are the ambitious, that makes honor & preferment his *God*, as if mans chiefe felicity did conſiſt in that: this is their care and ſtudy, how to climb vp to preferment, like *Abſolom* that ſought to ſteale the hearts of his fathers ſubiects. And *Achitophel* that was ſo proud that he could not endure a man in fauor but himſelfe, and therefore when he ſaw *Huſhaies* counſell receiued and his reiected, went and hanged himſelfe. So proud *Haman* was ſo vexed with *Mordecay*, that he could not bee quiet till he had wrought his owne deſtruction, and the reaſon of all is this, proſperity puffeth vp and ſtealeth away the hearts of man, making a man both to forget God and himſelfe, and therefore proſperity is a very dangerous & ſlippery eſtate, and

Heſt.2:3

1 Tim.6:9

and howsoeuer it bee much desired and admired, yet it is full of daungers, and hedged in with many perills, & howsoeuer many are drawn away from GOD through persecution and affliction, yet prosperity is more daungerous, for by it many more are drowned in sensuality, and euen lulled asleep in carnall security.

3 Couetous

The third sort of men here reprooued, are the couetous Cormorants of the world, such as make *gold* their GOD, loue it, and delight in it more then GOD, as if their chiefest happinesse did consist in the multitude of their riches, whereas indeed godlinesse alone hath the promise of this life and that which is to come. And of all other sinnes our Sauior giues this caueat against this sinne, saying; *Take heed and beware of couetousnesse*, and this is that which the Prophet *Dauid* doth pray against when he saith; *Incline my heart vnto thy testimonies, and not vnto couetousnesse*. Hereunto agreeth that exam-

Coloss.3.

Luk.12.15

Ps.119.36

1 Ioh.2.15

exhortation of the Apostle, *If any man loue this world, the loue of my Father is not in him.* So then, whether we consider that couetousnes is the root of all euill, or that there is a flat opposition between God and the world, we must hold this as an euident truth, that there is no blessednesse to be found in them. Mat:6:24

Vse 2. This may seeme to reproue that cursed, yet common opinion of the world; namely, that of all men the godly man is most miserable. We se heere, that the LORD himselfe doth proclaime from Heauen, that he accounteth the godly man a blessed and happy man; but yet the world, that is, wicked men in the world, iudge and deeme the godly man, wretched and miserable; such a man as truely feareth GOD, hates all iniquity, disliketh lewde company, makes conscience of good duties, as to pray in his Family, to instruct his Seruants, and children, is diligent and carefully to frequent Sermons; this

man is as an Owle amongst Birds, whooted at, and pointed at, men reproache him, and of all men hee is most contemned: But as *Paul* saith, thus it must bee, wee are brought vpon the stage, we are mad a gazing-stock to wicked men, and accounted as dung for Christes sake.

Vse. 3. This may serue to stoppe their mouthes that say and thinke it is in vaine to serue the Lord, that it is lost labour to be religious; that there is no good got by hearing of Sermons and leading of a godly life: It is, and euer hath beene the cursed thought of mans heart to thinke so, as in the time of the Prophet *Malachy*, *It is lost labour to serue the Lord, and what good comes there by seruing of GOD?* Mal. 3. 14 So in these dayes it is cleare, men thinke it is in vaine to be religious, to liue godly, and in all things to labour to keepe faith and a good conscience before GOD and men, But it is manifest here that it is not *Note.* in vaine to serue GOD: nay it is that

that alone that brings a man to happineſſe and true comfort here, and an eternall meaſure of glory in the world to come: and withal this may ſerue to comfort euery poore childe of God againſt al the diſcomforts & diſcouragements of the word by ſatan & his curſed inſtruments: namely, that whatſoeuer thy eſtate be, neuer ſo poore in this world, and ſubiect to neuer ſo many afflictions, yet if thou be a godly man, certainely then thou art *bleſſed*: Thou that art in Gods fauour, thou that art reconciled to God in Ieſus Chriſt, and haſt thy ſinnes pardoned, eternall life belongs vnto thee, and therefore feare not, be not any whit diſcouraged, hold out vnto the end, certaine it is thou art a *Bleſſed Man*, and in ſo doing thou ſhalt haue a crown of life. He. 11:24 12,23.

Hence wee learne, that as many as deſire to bee truely happy and bleſſed, may here behold the way to be happy and bleſſed. Wouldeſt thou bee truely happy and bleſſed *Vſe* 4.

here in this life, and hereafter in the life to come, wouldſt be aſſured that thou art the childe of God, in his fauour, reconciled vnto him in Ieſus Chriſt, wouldſt thou be aſſured of the ſaluation of thy ſoule? Oh labour then to become a godly and a religious man, repent of thy ſinnes paſt, amend thy life, walke before God in new obedience, labour to keepe faith and a good conſcience, hate euery euill way, cleaue vnto the Lord, delight in his word, let it be the ioy of thine heart, then certainly thou ſhalt be bleſſed and happy for euermore.

Vſe 5. To conclude, if the godly man be bleſſed, then the wicked man muſt of neceſſity be curſed: if the eſtate of the righteous and religious man be ſo comfortable and bleſſed, then the eſtate of the wicked and vngodly muſt needs be miſerable and curſed, according to that of *Moſes* vnto the Iſraelites, *If thou wilt not obey the voyce of the Lord thy God,* as indeede obedience is farre from a wicked man,

Deu 28.15

man, howsoeuer he may come with *Sauls* painted Sacrifice, what followes : *Thou shalt be cursed in body, and cursed in soule, &c.* Againe, *Thou hast destroied the proud, and cursed are they that erre from thy Commaundements.* And this misery of a wicked man doth consist in these things especially. Ps. 119. 21.

Wherein the wicked are cursed.

First, that he can haue no assurance that he is the childe of God, that he is reconciled to God in Iesus Christ, or in his fauour; nay he may assure himselfe, that he is out of his fauour, and that God hates him as his enemy, and that he will manifest his wrath and displeasure vpon him, by plaguing him here in this life, and by damning him for euer in the life to come.

Yea the Lord beginnes that condemnatory sentence in the heart of a wicked man in this life. For euery sinne which a wicked man doth commit, there ariseth many times within their Consciences, accusing thoughts : and there is also a sen-

tence within him giuen out againſt him preſently after he hath committed ſinne, there is a ſentence within him gone out againſt him, by themſelues iudgement is gone out againſt themſelues; which ſentence albeit the wicked man doe not marke, yet the voyce of his owne diſordered affections crying out ſo lowde, that hee cannot heare this voyce of his owne conſcience accuſing and condemning him: (yet many times in this life affection is ſilent, as to *Balthazar* and *Iudas*, and then conſcience doth pronounce ſentence againſt him with a ſhrill voyce. *Now if a mans conſcience doe contemne him, God is greater then his conſcience, and will much more condemne him.*) But aſſuredly in the day of iudgement it will crye aloud in the eares of the Lord, againſt the ſinner for iudgement and vengeance. And this is not the leaſt miſery vnder which the wicked man remaines heing out of Chriſt.

Dan. 5
Mat. 27.

1 Ioh. 3. 20

Secondly

Secondly, hee can haue no aſſurance that his ſinnes bee pardoned, but rather may be aſſured that his ſinnes ſtand vppe in account againſt him, and that hee ſhall bee condemned for them. For it is that prerogatiue which belongs only to the godly man to haue his ſinnes *couered.* Euen the *Bleſſed Man:* But as for the wicked and vngodly, the Lord is farre from iuſtifying them, but their ſinnes remaine yet in Gods booke of account, and ſhall aſſuredly one day bee layd to their charge, when the booke ſhall be opened, and their horrible ſinnes made manifeſt to the whole world, euen to Men and Angels, euen theſe their moſt ſecret ſinnes, which now they haue committed neuer ſo cloſely in the darke, ſhall then come to light, and they ſhall not haue ſo much as one figge-leafe to couer their nakedneſſe, or one friend to ſpeake ſo much as one word to the LORD Chiefe Iuſtice of Heauen and Earth, but their owne

Reu. 20. 13

Pſa. 32. 1. 2

consciences, beeing as a thousand witnesses against them, they shall then be held euen speechlesse : and the Lord will manifest vpon them the fiercenesse of his wrath in their day.

Thirdly, hee can haue no peace of conscience. *For there is no peace to the wicked,* but alwayes carries about him an euill conscience, that will neuer giue him rest, but is as the flashings of Hell-fire vnto him; or else hee hath in him a dead and sleepy conscience, seared as it were, with an hot yron, that he feeles not the waight and burden of his sins; Which iudgement is no way inferiour to the former. Oh miserable then is the state and condition of the wicked, that haue no true peace in life nor death, nor after death : for the LORD himselfe at the last shall bee a Iudge and a witnesse against them. *Moses* & the righteous seruants of God shall be a witnes against them, yea the dust of their feet that brought the gladde tydings of peace

3 Esa :57.

Mal.3:5 Ioh.5.45: Iosh.24:27 Iam.5:3

peace shall witnesse against them, the stones of the fielde, the postes of their Houses, their mote-eaten garment, all shall come in against them to hinder their peace with God: and their owne couscience, will they, nill they, shall cry aloud, and say, *Righteous art thou oh Lord, and true are thy iudgements.*

Fourthly, hee can haue no hope nor any assurance that hee shall bee saued, but is eyther carried away with a carnall perswasion or presumption, (which will deceiue him in the end) their consciences being seared: or else most iustly feare that they shall be damned, their consciences being awake. Now then if this be the fearefull, and most woefull estate of all wicked men that liue in sinne without repentãce. Who then would liue in such an estate of life to gaine a kingdome, in so great daunger of eternall death and damnation euery day they arise? why doe not such repent and turne vnto God that so they may be saued?

Fiftly,

Fiftly, and laſtly, if a man be out of Chriſt vnregenerate, let him abound neuer ſo much in wealth, liue in honor, bath himſelfe in pleaſures, yet remaining ſtill in his ſinnes he can take no ſound comfort in any of theſe: *For to them that are defiled and vnbeleeuing is nothing pure, but euen their minds and conſciences are defiled:* Tit. 1:13. Their ſweet ſauours and pleaſant ſmels are ſtinch, their meates and drinkes are gall and worme-wood, their delicate fare is poyſon, their coſtly apparell as menſtrous cloath, and their life a death, and they ſhall on day anſwer for euery bit of bread they haue eaten, as theeues and vſurpers of thoſe things that are none of theirs, for of proper right they belong vnto the godly man: and thus haue we briefly ſeene wherein the wicked man is curſed and miſerable.

That

That doth not walke in the counſell of the,&c.

THE godly mans vertues bee heere firſt ſet downe by a Negatiue conteſtation in theſe words, *He that walketh not in the counſell of the wicked:* Out of which we may obſerue that there is a counſell of the wicked : And this is either priuate amongſt themſelues, or elſe publike with others.

The counſell of the wicked which is priuate in themſelues is a rumination, or ſome other preparation in euery wilfull and intended ſinne : And hence it is that the Schoole-men affirme that *conſilium, actus, exitus,* muſt concurre in euery wilfull intended ſinne : And this is very apparant by the example of *Ieſabel,* that when ſhe perceiued the King to bee ſo heauy for that he could not get the vineyard of righteous *Naboth*, ſhe counſelled with her ſelfe what ſhe might doe to the end

Doctr. There is a counſel of the wicked as of the godly.

1 Reg.21 0.

end she might obtaine it, and at last determined to write to the Gouernours of the Citty in *Ahabs* name, to proclaime a fast, and to cause *Naboth* to bee brought forth before the assembly, and stoned to death. This is cleere againe by the example of *Dauid*, when he walking vpon the roofe of his Palace had cast his eyes vpon the beauty of *Bathsheba*, he did first take this counsell within himselfe concerning an enquiry what she was; secondly sent messengers vnto her to mooue her to lie with him; and lastly committed the acte it selfe. This might be further cleared by the example of *Cain*, *Iudas*; & all to confirm the truth of this point vnto vs.

2 Sam.12.

Besides this priuate there is a councell of the wicked publique with other, as in the dayes of *Omri*, when cruell and wicked Statutes were made against the Lord and his people. So in the dayes of *Ieroboam* how did hee take counsell, and at last concluded to make two Calues for

Mich.6.16

1 Reg.12 28.

for diuine worſhip, the one whereof he ſet at *Bethel*, the other at *Dan*?

And in the dayes of *Nebuchadnezzar* what a Decree was gone foorth by the King, the Lords, and Nobles, touching the worſhip of the golden image that was ſet vp in the plaine of *Dura*, in the Prouince of *Babylon*? Dan. 3, 1

So in the time of our SAVIOVR CHRIST, vnder the new Teſtament, the Iewes had agreed together, that all that confeſſe CHRIST ſhould bee excommunicate; and forbad the Diſciples from Preaching any more in his Name. Ioh. 9. 22. Act. 4: 18

And alſo in their Councell was our Sauiour CHRIST condemned to death. Mat. 26: 66

And the reaſon is cleere for the further manifeſtation of the truth of this point: for as no man doth gather grapes of Thornes, or Figges of Thiſtles; ſo what other fruite can bee ezpected from ſuch an vnſauory roote, whoſe very *mindes and conſciences are defiled*, but that all their whole conſultations and actions *Reaſon.* Tit. 1. 13.

actions should be impure vnholy & vncleane.

Vse. Hence then we may obserue that the doctrine of the CHVRCH of Rome, touching this point is most false; *That Generall Councells can not erre*. But we haue cleared this before, that they may erre and do erre: for what should I speake of the second *Nicene Councell* which set vp Idolatry, and gaue bodies to Angels & the soules of men: Councels therfore haue been mis-ledde, and may erre.

Now the Prophet proceeds further to shew who is a godly man, and what be his properties, and teacheth vs in these words, that the first step and entrance to the leading of a godly life is to renounce the counsel and company of lewd, wicked, and vngodly men: whence we obserue this doctrine.

Doctr. 2. The occasions of sin are to be auoided. That hee that would preserue himselfe from sinne, must carefully auoide all the occasions thereof: The wise-man teacheth this doctrine, *That*

That he that walketh with the wiſe, ſhall be wiſer, But a companion of fooles ſhall be worſer. This doth appeare by the example of *Ionathan*, who by the friendſhip and familiarity which he had with *Dauid*, changed his life to better: whereas *Salomon* by ſociety and coniunction with the idolatros wiues fell into idolatry: and *Rehoboam* by walking with his yong Coũcellours, and following their aduice, became worſe and worſe: If then we would auoid euill, we muſt beware of all occaſions, and no occaſion more daungerous then euill company, euery man therefore muſt take heed to himſelfe, and beware how hee ioyneth himſelfe with acquaintance with al men indifferently, leaſt by their meanes he be corrupted. For euery man by nature is like dry wood, which is aps to kindle ſo ſoon as fire is put to it: ſo, giue a man the leaſt occaſion, & preſently he yeeldeth to ſinne: There needs not indeede any diuell to tempt vs but let the leaſt occaſion that is bee offered

Pro.1:13.

1 Reg.11.

Mecum eſt quicquid mihi nocere poteſt. Bernard. *me.* 11

offered vnto vs, and straitway man becommeth a tempter vnto himselfe: And this is that which the Apostle saith, *Euery man is tempted when he is drawne away and enticed by his owne concupiscence.* The enemy by which we are ouercome, is in our owne bosome, that is, mans naturall corruption, which is fewell for the kindling of the fire of Sathans temptations: This appeares in *Euah* the Mother of vs all, in the first transgression: first, shee sawe the fruit; secondly, shee conceiued a liking of it; thirdly she desired it; fourthly, she eate of it; *Dinah* the daughter of *Iacob* wandring abroad, laid her selfe open vnto sinne, and so fell, which might hane been preuented, had she auoided the occasions thereof.

Iam:1:14.

Gen:36.

And *Dauid*, a man after Gods owne harr, hauing set open the casements of his soule, his eyes, (by the which the Diuell did easily winde himselfe into his heart) and beheld *Bathsheba* washing her selfe, but by

2 Sam.11

and

& by he lusted after her, sent for her and lay with her: So violent is mans corrupt nature in apprehending euery occasion that may draw him to sinne. It is therefore a point of great wisedome to discerne between the deceipt of sinne, and the fruit of sinne before it be committed. Oh flattering enemy! In the action of committing it is as sweete as poyson, after it is committed a byting serpent: It comes to a man with a smiling countenance, as *Ioab* vnto *Amasa*, *Art thou in health my friend*, but with all it strikes to the heart, and woundes vnto death.

This doctrine serueth for the reproofe of those who are so farre from the auoiding of the occasions of sinne, as that they doe freely and of their owne accord seeke and follow after them, they will not tarry with *Ioseph* till they bee tempted by others, but they seeke all occasions, and watch all opportunities to tempt others; Neuer ra- *Vse 1.*

uenous beast did more eagerly pursue the prey, then some doe hunt after the occasions of sinne: which is madnesse with a witnesse, as if the flesh were not prone enough of it selfe vnto that which is euill, but that paines must be taken to helpe it forward to sinne. Oh then, how carefull ought wee to be to watch ouer our wayes, and to auoid all the occasions of sinne! Counterguard thy heart (saith *Salomon*) and keepe it with watch and ward; looke vnto the casements of thy soule, thy eyes and thy eares: Pray with *Danid*, *Lord turne away my eyes from beholding vanity*, make a couenant with them with *Iob*. What folly nay what madnesse is it then in them that dare come into any company, that dare looke and pry into the beauty of a woman, as though they were so strong that they were out of all danger to sin? But thou art more holy or strong then *Dauid*, *Peter*, *&c.* If not, thou maist fall?

Pro. 4:23

Psa. 119 37

Eccl. 9:4:5.

Iob 31

Vse 2. Let all godly men and weomen take

take heed, let them feare themſelues and doubt the worſt. *Bleſſed is the man that feareth alwayes, but hee that hardneth his heart ſhall not proſper:* We muſt at all times haue eſpeciall regard to the heart, or elſe wee cannot ſtand; Such and ſo many are the aſſaults that Satan doth lay againſt our ſoules, this is that wholeſome counſell that the Apoſtle *Peter* doth lay downe vnto vs, who was both acquainted with the frailty of mans nature, and the malice of Sathan, when hee ſaith, *Bee ſober and watch, for your aduerſary the Diuell, &c.* Where hee ioyneth vnto Sobriety, Watchfulneſſe, for though a man be neuer ſo ſober, yet if he doe not watch withall, and that againſt the occaſions of ſin, hee is eaſily made a pray to Sathan; And for want of this care and watchfulneſſe, many of Gods children haue been ouertaken, and haue fell into many horrible and grieuous ſinnes, which they could not ſo eaſily haue done, had they beene watchfull

1 Pet.5.8

ouer their owne affections. And thus much for the first Doctrine in the description of a godly man, hee must carefully auoide all occasions of sinne.

That doth not walke in the Counsell of the wicked, &c.

HEre the Prophet *Dauid* shewes who is a godly man, and what be his properties. First (as we haue heard) he auoides all occasions of sinne: so now in the second place the counsell and company of lewde wicked, and vngodly men: A godly man, and such a one as shall bee truely happy and blessed indeede, doth distaste and dislike, yea vtterly renounce and abhorre their society and company, their counsels and consultations, so as hee doth shunne and auoide them as daungerous and infectious; from whence we gather a second point of doctrine.

That

That men muſt careſully ſhunne and auoid the company of the wicked, it is very apparant; if they themſelues will not be defiled with their abhomination: for that rule of *Salomon* will ſtand, *He that toucheth pich ſhall be defiled.* Bad company is exceeding pernicious and hurtfull, either to diſſwade from that which is truely good, or to perſwade to that which is naught and wicked. *Dauid* maketh it a marke of a true member of the Church, *That in his eyes a vile perſon is contemned.* And the Apoſtle willeth all Chriſtians, who looke for glory through Chriſt, that they would haue nothing to do with the vnfruitfull works of darkneſſe. And againe, This indeed is *pure Religion and vndefiled, to keepe our ſelues vnſpotted of the world.* This the Apoſtle S. *Paul* vrgeth, *Be not vnequally yoaked with infidels, for what fellowſhippe hath righteouſneſſe with vnrighteouſneſſe?* It is the exhortatiō of *Salomon: Forſake the wicked and yee ſhall liue.* *Ioſeph* liuing in the Court of *Pharaoh*, had

Doctr.2. We muſt ſhun the company of wicked men.

Nu:31:16
2 Sa:10:3
Mat:16:22
Acts 13.8
Pſalm 15
Tit:2:12:
2 Cor:6.14

quickly learned to sweare by the life of *Pharaoh*, and we know that it was in the common Hall, amongst the seruants of the high Priests, that *Peter* had learned to curse and to sweare. It were no lesse then treason in a subiect to liue in friendship with one that is a professed enemy to the King: much more is it treason in the subiects of the King of heauen to haue society with the wicked: and this is obserued to be the fault of *Iehosaphat*, *That hee would helpe the wicked, and loue them that hate the Lord.* Such are euen odious vnto God, as *Dauid* saith, *Thou hatest all them that worke iniquity*. Besides, their company is exceeding dangerous, for the wrath of God hangeth ouer the head of the vngodly. This we may see in *Lot*, who for the fruitfulnesse of the place was drawne to liue in *Sodome* where the men were wicked: So when they were taken prisoners, *Lot* was taken prisoner with them; And had not the Lord been exceeding mercifull vnto him,

Psal. 5. 5:

Gen. 19

he had periſhed with them in the generall ouerthrow of that Citty. And this was the voice of God from heauen concerning *Babylon*, *Goe out of her my people, that yee bee not partakers of her ſins, and that yee receiue not of her plagues.* And this was the cauſe why the Lord gaue ſo ſtreight a charge to the people of Iſrael, that they ſhould haue no dealing at all with the inhabitants of the land of *Canaan*; *Thou ſhalt make no couenant with them, nor with their gods: Neither ſhall they dwell in thy land, leſt they make thee ſinne againſt me. Neither ſhalt thou make any marriages with them, neither giue thy daughter to his Sonne, nor take his Sonne to thy daughter, for they will cauſe thy ſonne to fall away from me, and to ſerue other gods.* And how true this threatning from the Lord was, the euent maketh it manifeſt; for they neglecting this Commaundement from God, *Wee are mingled amongſt the heathen, and learned their workes*, as *Dauid* ſaith; and wofull experience doth proue this to be true of many who

Reu. 18:4

Ex. 23:32

Deut. 7:2:

Pſa. 106. 35

who haue sometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company haue beene corrupted and grow dissolute: Oh what stumbling blockes are such vnto a man from the performaunce of any good duety. This did *Dauid* know full well when he said, *Away from me ye wicked I will keepe the Commaundements of my God:* Insinuating thereby, as it may easily be gathered, that he could not set himselfe to the performance of any holy duty, as hee ought, so long as such wicked company were about him. Yea it hath been a griefe vnto the godly to haue been in the company of vngodly persons. As *Lot* liuing in *Sodome* when he saw their filthy abhominations, *It vexed his righteous soule:* And this was it that made *Dauid* bemoane his estate in the time of his banishment, when he was constrained to abide amongst the vncircumcised people, *Woe is me that I remaine in Mesech, and to dwell in the Tents of Kedar:*

Ps. 119. 115

2 Pet. 2. 7.

Kedar: My ſoule hath not long dwelt a-mong thoſe that be enemies vnto peace. By all this that hath been ſpoken, it doth appeare, That the godly man who ſhall be happy and bleſſed in-deed doth carefully ſhunne and a-uoid the lewd company of the wic-ked.

Vſe 1. This Doctrine, in the firſt place, doth ſerue to reproue all ſuch as are careleſſe of their company; that can vſe as much familiarity, and ſhew as good a countenance to the worſt, and make them as welcome as the beſt, be they what they will be, Papiſts or Atheiſts; yea let them be as prophane as *Eſau*, hee is not-withſtanding for their company, but by this meanes they do little thinke that they do hazard both faith and a good conſcience, and cauſe the god-ly themſelues to ſuſpect them, that they are but prophane. And indeed it cannot otherwiſe, but if they themſelues did make any conſcience of ſinne, they would likewiſe make conſcience of the occaſions of ſinne, wher-

whereof what can be worse then lewde company who are ready to make a mocke at euery good duty, and whose nature is to haue other men *to runne into the same excesse of riot* with themselues? yea when a man or a woman hath some good things in them, as to loue the word of God, to like of Gods faithfull Ministers, to delight in prayer, &c. In comes a wicked man and breathes out his poyson, seeking by bad counsell and lewd perswasions, to disswade them and drew them backe, Oh you loue the Ministers too much, he wil make you precise, you needenot to take such paines, but take your liberty; what needs you be afraid of them? Oh when such wretches step in, and thus powre out their lewd counsels and perswasions, what doe they else but draw men to perdition, especially when they doe deale with such as be young Christians, but comming on in the wayes of godlinesse. And when they speake that to great personages, who by nature are most inclined

1 Pet. 4:4

clined to liberty, O what lets are these to a yong christian in the way of godlinesse!

And when the Lord leaues a man or a woman to listen to such cursed counsell, it is a great signe that the Lord loues them not. So it is said, that the Lord left *Absolom*, that he should not receiue the good counsel of *Achitophel*, because the LORD would destroy *Absolom*. So it is said of *Rehoboam*, that he listned onely to the counsell of his young men, because the Lord would bring his iudgements vpon the house of *Salomon*. *Note.*

This should admonish all men to take heed of such kind of men, as the very limbs of the diuel, and the messengers of sathan, who seek to draw men from God & from Iesus Christ, and from a godly life, to stoppe our eares at their ledwde and damnable counsels, not to heare them, nor to listen to them: yea if it lie in our power to remoue them, and to banish them our presence as the greatest e- *Vse 2.*

nemies

nemies of our soules, and the messengers of the diuell, seeking to peruert and poison our poore soules, to put our mouthes out of taste, and to make vs dislike those that are sent of God, who ought to be most deare vnto vs. It will be heere obiected, whether it be not lawfol vpon some occasion to be in their company, or to haue dealing with wicked men?

Obiect.

Answ.

Respons. In some case it is lawfull, as thus; First, that it be onely for necessity: as that we cannot auoid it in ordinary matters of this life, vnlesse we should go out of the world: secondly, that we haue a due calling thereunto: thirdly, that we be not silent at the cõmitting of sinne, but that euer we shew our dislike of their vaine courses; and lastly, that we labour with our selues to be grieued at their sinnes, as *Lot* was at the Sodomites.

In

In the counſell of the wicked, &c.

THe original word ſignifies ſuch wicked men as are neuer quiet in their mindes, but euermore muſing and deuiſing ſome miſchiefe; which they may vter and practiſe as occaſion ſerues.

Doct. 3. Wicked men are euer deuiſing of miſchiefe.

And in this note the very property of a wicked and graceleſſe man: He is neuer at reſt, but ſtill plotting and deuiſing ſome miſchiefe againſt God or good men: This we may ſee by diuers examples. *Achitophels* coũſell was eſteemed like as one had aſked counſell at the Oracle of God: 2 Sam. 16

The like we may ſee in *Herod* when he heard of the birth of CHRIST, as of a new borne King, what policy did hee vſe to deſtroy the Sauiour of the world? Mat. 27:

The Scribes and Phariſies, how carefully did they conſult and take counſell together againſt Chriſt, to put him to death; yea they brake their ſleepe about it. Mat: 26

When the Iewes could not endure *Ieremie* Ier: 18. 18

to preach plaine, and to tell them of their sinnes, they therfore by and by say thus, *Come! let vs deuise and imagine some mischiefe against the Prophet of the Lord, Let vs smite him with the tongue. Let vs take no heede nor giue any eare to his preaching.* So *Haman* deuiseth how to put *Mordecay* and the Iewes out of fauour, by deuising a most vile accusation. So *Doeg*, that blacke mouthed Dog, deuiseth how to accuse *Dauid* to *Saul*. So those wicked Rulers did deuise to inuent some mischiefe against *Daniel*. And the Prophet *Michai* sheweth, that it is an old practise of wicked men, to deuise wicked things. In the Primitiue Church the enemies of Gods children, that persecuted the Christians, deuised this shamefull slaunder, That they worshipped an Asses head, &c. So in these dayes it is manifest, that the Diuell stirres vp wicked men to accuse Gods children, to deuise slaunders, and false accusations against them: The Diuell hath one *Doeg* or other to accuse *Dauid*

Heb. 3

1 Sam. 22. 9.

Dan. 3:

to

to *Saul*, to thruſt him out of fauour, and to bring him into diſgrace: And when as they can ſay nothing iuſtly againſt them, then they beginne to deuiſe how they may raiſe vp ſome falſe report or other, to ſmite them with the tongue.

And the reaſon of this is, becauſe they are fooliſh and ignorant: For they not knowing the Lord, nor vnderſtanding his wayes aright, but being in this reſpect worſer then the Oxe that knoweth his owner, And the Aſſe that knoweth his Maſters Cribbe (as the Lord doth complaine of them) they cannot but doe as S. *Paul* did in the time of his ignorãce, euen oppoſe themſelues againſt God and his children. And for this cauſe the Lord doth make his mone for the fooliſhneſſe and ignoraunce of his people, as of the wel-ſpring of all their rebellious againſt him, in theſe words: *For my people are fooliſh, they haue not knowne me, they are fooliſh children, and haue none vnderſtanding: They are wiſe to doe euill,* Eſay 1 3

but

but to doe well they haue no knowledge.

Vse 1. Seeing we are taught here, what is the nature of wicked men, namely, that they haue in them a restlesse desire to peruert the wayes of the godly, and to doe some mischiefe; This must teache vs first of all to deale wisely and warily with them, least wee be corrupted by them, We are here set as vpon an hill, or a stage, and professing Iesus Christ, a small spot will be seene in our garment. It behooueth vs therefore Mat. 10:16 to be as wise as Serpents, and as innocent as Doues, to the end wee may stoppe the mouthes of gaynesayers, and cut off occasions from them that seeke occasions. And to this end wee must euermore bee mindfull in our prayers, to pray vn to God to be deliuered from them: for vnlesse we be armed from aboue we shall easily be ouertaken by their assaults, and through the corruptions of our owne hearts, which are prone vnto all sinne, they deale warily and circumspectly, they worke by

by all meanes to peruert our wayes, and to make vs t vofold worſe then themſelues the child of Satan. How much more carefull ought we to be to preuent them? which we ſhall do the better by ſhunning the occaſiõs of ſinne.

Secondly, we are taught heere, (that if we labour to be the Diſciples of CHRIST, and to be bleſſed) what entertainment we ſhall find in the world; namely, to haue wicked and vngodly men to ſtand in our way, and hinder vs, as they did ſtand in *Zacheus* way when hee went foorth to ſee Chriſt, If thou be once in Gods preſence, and doſt beginne to call vpon him for mercy, they will rebuke thee, as they did the poore blind man in the Goſpell: If thou be ſicke, yea dead in treſpaſſes and ſinnes, and Chriſt doth beginne to come home to the houſe of thy Soule to heale thee, and to raiſe thee vppe from the death of thy ſinnes, they will ſtoppe his paſſage and entrance in if poſſibly they

Vſe 2.

Luk. 19, 3

Luk. 18. 39

Mat.9:23.

can: As they did when Christ came to the Rulers daughter which was dead. But as Christ turned them out of dores, saying, *Get ye hence*: So must thou shake them off, and not communicate with flesh and bloud, in matters that concern eternal life, and the saluation of thy soule: For if thou doe, thou canst neuer be saued: Neither must we look after the loue and liking of the world, nor hang vpon men for their applause and fauour: for where there is not the fear of God, surely such men are most vnconstant in their wayes, turning upon euery small occasion, yea and the loue and fauour of such mē must needs bee bent towards the worst, seeing themselues are bad, and set themselues in no good way: Remember what Christ said vnto his Disciples: *If yee were of the world, the world would loue his owne: But because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* Wherefore, as they that run at Tilt, look not to the vul-

Ioh.15:19.

gar

gar people what they ſay, but to the Iudges ; ſo care not thou for the world, but lookeuer what the Iudge of heauen and earth doth allow and approue of.

That haue not walked in the counſell of the wicked. By Councell he heere meaneth the ſubtilties and crafts of the wicked, by which they puſh themſelues forward, and labour to draw others to bee like vnto themſelues, according to that of *Salomon*, *My Sonne, if ſinners entice thee, conſent not vnto them.* From whence we gather a fourth point of Doctrine. Prou.11:

Namely, that it is a moſt horrible and grieuous ſin to giue euill counſell. To commit ſinne, is that which highly offends the Maieſty of God, and draweth downe vpon vs all puniſhments both temporall and eternall; but to counſell others to commit ſin, is the very height of ſin. *Doctr.4.* To giue euill counſell, is an horrible ſinne.

This is noted in the Scripture to be the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe, for 1 Reg:21:7

when he could not by any lawfull meanes attaine the Vine-yard of *Naboth*, shee said vnto him, *Dost thou sway the Scepter, rule the kingdome, and manage the State! Arise and eate bread, I will giue thee the Vineyard.* This was the counsell of *Achitophel* vnto *Absolom*, fearing his reconciliation to his father *Dauid*, and therein his owne iust confusion, hee giues such counsell whereby hee might take away all hope of agreement, *Goe into thy Fathers concubines, which hee hath left to keepe the house, and when all Israell shall heare thou art abhorred of thy Father, the hands of all that are with thee shall be strong.* This is likewise set downe by *Salomon* in the Prouerbs, where he expresseth the sin of seducers; saying, *Come with vs, let vs lie in waite for the bloud of the Innocents, wee will swallow them vp aliue, like a graue, euen whole, as those that goe downe into pit: Cast in thy Lot amongst vs, we will all haue one purse, their feet runne to euill, and they make hast to shed bloud.* And this

2 Sam: 16 21

Pro-1: 11

this doth appeare in the brethren of *Ioſeph*, when they purpoſed the ouer throw of their brother : *Come* (ſay they) *let vs ſlay him and caſt him into ſome pit, and we ſhall ſay a wicked beaſt hath deuoured him.* And this appeared to bee the malice of the High Prieſts and Elders of the people, who moued the peple to deſire that *Barrabas* might be deliuered rather then CHRIST, and perſwaded *Iudas* for a ſumme of money, to betray him: Inticed the Souldiers with a great ſumme of mony, to noiſe it abroad that his Diſciples came by night & ſtole him away while they ſlept. All theſe teſtimonies and many more, may ſerue for the cõfirmation of this doctrine, that it is a moſt horrible and grieuous ſinne to giue euil counſell.

Gen. 37:10

Mar. 5:11

Mat. 28:12

Seeing that it is a moſt great and grieuous ſinne to giue euill counſell, this teacheth vs our duety: that whenſoeuer they ſhal ſet vpon vs to draw vs away from God, that wee be carefull that wee conſent not

Vſe 1.

vnto them : It is not enough for a man to ſay, Alaſſe, I deuiſed it not, neither am I the firſt that haue committed the like; for this ſhall excuſe no man, that he was not the author of an euill : For ſurely, if it be ſo great a ſinne to ſeduce, it is no leſſe ſinne to bee ſeduced, and GOD will one day finde them no leſſe guilty, but ſhall partake with them of the ſame puniſhment. If a man ſhould haue about him a greate ſumme of mony, or other treaſure, and ſhould willingly and wittingly put himſelfe into the company of theeues, and will be drawn by them out of the way, were this man to be pitied if hee ſhould looſe all that he had? Euen ſo it is with a Chriſtian, that doth carry daily about with him a riche Treaſure, his Soule and Conſcience, which hee muſt keepe vnſpotted of the world; if he liſten to the charmes of the wicked, and will be drawne out of the way of Gods commandements, to commit ſinne, and ſo make ſhipwracke of faith,

faith, and a good conſcience : Is it not iuſt with God that this man ſhould periſh for the ſame ? So then we ſee it ſtandeth vs in hand to beware of conſenting to ſin, & counſelling others to commit ſinne : For if we giue our conſent vnto them, we are partakers with them in their wickedneſſe, and ſhall be ſure one day to haue ſhare with them in their puniſhments.

Secondly, ſeeing the giuing of euill counſell is ſo euill a ſinne, both in him that doth counſel another, as alſo in him that conſenteth vnto it, both which we muſt carefully ſhun and auoide: yet this is not all, but wee muſt alſo ſeeke for the ſociety of the godly, that all our delight may bee in them, wee muſt by all meanes ioyne our ſelues in friendſhip with them, and make much of their aſſemblies : for *with the vpright thou ſhalt learne to bee vpright* : This *Salomon* teacheth vs, *Hee that walketh with the wiſe ſhall be wiſer:* It is indeede a rare thing to finde a man

Vſe 2.

Pro. 31:20

that will counsell others to follow godlinesse, and therefore such as do are much to be respected; loue him as the deerest friend that will direct thee in the wayes of saluation, and be a guide vnto thee in the path that shall leade vnto life. Let it be far from thee to be ashamed to follow the counsell of such as are discreet and godly; it is not materiall who they be, whether our superiours, or equalls, or our inferiours, for the Counsellour is not so much to be regarded as the Counsell. If it be holy, iust, and good, receiue it as from God, who thus speaketh vnto thee by his seruant: If it be euill, reiect it, as comming from the Diuell, who speaketh by his instruments.

That hath not walked, &c.

THe last thing that we haue now to consider out of the first part of the description of a godly man is this

this, *Hee hath not walked, &c.* By walking, the Prophet *Dauid* here meaneth (according to an vsual metaphor in Scripture) a common vsuall course of a mans behauiour, or their ordinary trade of life. And the word which is here vsed, is rendred in a Tense or Time, which in the owne tongue noteth a continuance of walking, euen all the dayes of their life: For otherwise who can say his heart is free, but that at some time or other the counsell, or badde example of the wicked hath preuailed with him; but that is not meant here in this place; when a man hath with-drawne himselfe from their lewd conuersations, and betaken himselfe to the wayes of Gods Commaundements. From whence we gather a two-folde Doctrine. First, that the fals, slips, and infirmities of Gods children are many and great, which many times they fall into, and yet cannot properly be said to *walke in them*, because they rise daily out of the same: And secondly,

condly, *That to walke*, it is said of the godly, in respect of Gods Commandements, because as it is in the second verse, *Therein is their delight*,

Doctr. 5. The fals of the godly are many.

It is most true, that there are the seedes of all sinne whatsoeuer, naturally rooted and in-bred with vs, which if they be not preuented, are ready to breake out vpon any occasion that shall be offered: And howsoeuer the godly doe desire to please God, and endeauour to serue GOD in truth and sincerity of heart, yet doe they often stumble in their race, through the burden that presseth downe, and the sinne that hangeth on so fast. This truth is confessed by *Salomon* in his worthy prayer at the dedicacion of the Temple: *If any man sinne against thee (for there is none that sinneth not) if hee turne againe with all his heart, &c.* Againe, *what is man that hee should bee cleane, and he that is borne of a woman that hee should bee iust?* Againe, *All are gone out of the way, they are all corrupt, there*

1 Reg: 8 46

Iob 15:14

Psalm 14:

is

is none that doth good, no not one, Pſal. 14. Moſt wofull and fearefull was the fall of *Dauid*, as the Scripture hath recorded it. It may ſeeme very ſtraunge that a man as *Dauid* was, euen after Gods owne heart, could poſſibly fall ſo farre as he did; For if wee conſider the circumſtances and degrees of his ſinne, it will appeare, that (finall impenitencye excepted) a reprobate could ſcarce commit a greater: For firſt he committed adultery with *Vriahs* wife, when this was done, he glauereth and flattereth with the womans husband, and bade him goe home to refreſh himſelfe with his wife, thinking thereby to father the baſtarde on him: when this ſucceeded not, he went further, and vnto his adultery he added murther, that hee might beare as the griefe of it in his heart, ſo the ſhame of it in his fore-head; And in this he wrought worſe then *Iezabel*, for hee makes *Vriah* the meſſenger to carry the letters for his owne execution. What ſhall I ſay of 2 Sam. 11

Noah,

Noah, of *Lot*, of *Peter*, &c. I need not to stand on this doctrin, seeing wofull experience in all the godly doth proue it too true.

Vse 1. It may teach vs that we bee not too rash in iudging and condemning our brethren: We see by this that hath been deliuered, that the deere child of GOD may fall most grieuously and fowly, and yet be restored againe to the fauour of God, because hee doth not walke on in sinne, as the wicked doe. But when soeuer through the temptations of Sathan, or the frailty of his owne flesh, hee falls into sinne, foorthwith with *Peter* he goes out of that sinne, and weepes bitterly for the same. And therefore as Saint *Iames* saith, Chap. 4. vers. 12. *Who art thou that iudgest another man*? Wee may not set bounds and limits to Gods mercy, to say that any shall finally be damned, howsoeuer a man may bee in the state of damnation for a time, this were to sit in Gods chaire: Let vs all acknowledge our selues to

to be but men, and let none vſurpe the authority of Gods iudgement, Let vs therefore conſider what we our ſelues are, before wee caſt our eyes vppon other men; for they are the moſt ſharpe and ſeuere Iudges of their brethren, that forget their owne infirmities: And I doubt not but all the Children of GOD doe know by experience in themſelues, how hardly ſinne is ſubdued and maſtered in them; How many ſighes and groanes it requireth, how many prayers and teares it doth coſt them? What a ſtriuing and ſtruggeling they haue within themſelues to keepe it vnder, and yet for all this it is very hardly ſubdued: So that the knowledge of our owne weakeneſſe, and vnworthineſſe, muſt atme vs with meekneſſe towards our brethren.

Vſe. 2. By the rule of this Doctrine wee are admoniſhed to be very wary and circumſpect ouer our ſelues: Did *Dauid* fall, did *Lot*, *Noah*, *Peter*,

Peter, &c. fall? Oh! whither ſhall we fall if GOD doe but a little leaue vs to our ſelues? Who dare preſume of his owne ſtrength and worthineſſe, when ſuch worthy pillars as theſe haue beene ſhaken? Yea the lamentable ſhipwracke of ſuch men as theſe, may make vs to feare a tempeſt before it doe come. It is the Diuells crafty counſell and ſubtile policy, to make vs ouer-weene our ſelues, and to make vs boaſt and preſume of our ſelues, For the diuell doth know full well, that this lifting of a man vp, is the very next way to tumble and throw him downe, as *Salomon* ſaith, *Pride goeth before deſtruction, and an high minde before the fall*: *Prouerbs* 16. *ver.* 18. And therefore acknowledging our owne want of ſtrength, and our owne inability to ſtand without the aſſiſtance of Gods ſpirit. Let vs not be *high minded, but feare, Rom.* 11.20. And thus we haue ſeene that the falls and ſlips of Gods children are many and great, which notwithſtand-

ſtanding cannot hinder their happineſſe, becauſe they *walk* not in them that is, they make it not their continuall practiſe to liue and delight in ſinne.

Doctr. 6. A godly man doth euer walk with God

Now wee are come to the ſecond, which dooth note vnto vs that the godly man, who ſhall bee truely happy and bleſſed indeede, is farre from making his life a life of ſinne, as that hee dooth rather in the whole courſe of the ſame, *walke* with GOD in obedience.

For therefore indeede is our courſe of new life compared to a *way*, to ſhewe that the godly muſt alwayes bee walking in it, from the beginning of their courſe vnto the end of the ſame. It was the commendations of *Enoch* and *Noah*, that notwithſtanding the dayes and times wherein they liued were dangerous: Yet *They walked with God:* That is, they conſidered more the Commandements of God, what he had appointed then what was practiſed;

Gen. 5:22: 6:9.

ctiſed; and deſired rather to be approoued of GOD through their obedience, then through their diſobedience to purchaſe the faueur of men: It was the charge giuen by
Gen:17.1 GOD vnto *Abraham*, *Walke before mee:* That is, let it euer be thy care, that ſeeing I am preſent euery where, and priuy to all thy counſels, that thou walke as in my ſight. And this was the beſt teſtimony that *Salomon* could giue of his Father *Dauid*,
1 Kin:3:6 *That hee walked before GOD in truth, and in righteouſneſſe.*
Eſay 38:3 Yea, this did miniſter comfort to godly *Ezechias*, when he thought he ſhould die: *Remember O Lord, that I haue walked before thee in truth:* And to this agreeth that of the Apoſtle *Paul*, *Who forgat that which was*
Phil:3:13 *behinde, and endeuoured himſelfe to that which was before, and followed hard towards the marke, to the price of the high calling of* GOD *in* IESVS CHRIST. Hee was not like vnto a vaine and fooliſh man, who running in a race, will bee euer and anon

anon looking back to see how much ground he had ridde; but his eye was alwayes vpon the marke or goale, to consider how much he had to runne, how farre off he was from perfection, and what he had more to to doe in his Christian course, that hee might finish the same with ioy. It is the end that makes all; *He that shall endure to the end he shall bee saued.* Our Sauiour saith not there, that he that endureth for a season, but hee that continueth to the end; not euery one that fighteth, but he that ouercommeth shal receiue a Crown of life: These examples doe shew vs how the godly haue *walked*. And these and the like precepts teach vs we should *walke* so as in the end we may be blessed.

Mat. 24.

1 Cor. 9 24
Reu: 2: 7
Ro: 13. 11
1 Pet: 1: 9

Hence we are taught this lesson, that we must neuer be weary of wel-doing, seeing that perseuerance onely hath the promise of reward, wee must not depart out of the Egypt of sinne, and then with the Israelites and with *Lots* wife, looke

Vse 1.

backe to the Sodome of their sinnes, but remember that thou
1 Thess:3:13 Psal:92:13 owest vnto GOD all thy dayes: *The trees planted in the Lords house,*
Mat:3:10 *bring foorth fruit in their age*, And they which doe not so, *shall be hewen downe and cast into the fire.* It was the commendation of the Church of *Thyatyra, That her workes*
Reu:2:19 *were more at last then at first*. A reproofe of their folly, who hauing kept the path of righteousnesse for a time, doe after walke in no good way, but thinke with one iumpe to leape into heauen with a *Lord haue mercy on me* at the last: But know, O thou vain man, that thou must *walke* in the way; that is, thou must vse all good means for the attaining of life and saluation, thou must heare the word diligently and carefully, pray, read, &c.

I doubt not but the serious thinking vpon this, that God challengeth euery day at our hands, yea all the dayes of our life to bee spent in his seruice, will reforme many corrup-

ruptions in vs: For alaſſe! the care of the moſt is, how they may keep credit with men, though they purchaſe Gods diſpleaſure, which will then ſtand ſuch in little ſteade, when all things ſhall come to receiue their due triall: *Euen euery worke done in the body, whether it be good or euill*: And thus much for the firſt parte of the deſcription of a godly man Negatiuely: *He doth not walke in the counſell of the wicked.*

2 Cor. 5: 10:

Nor ſtand in the way of ſinners.

The ſecõd part of the deſcription of a godly man negatiuely

THat is, a godly man doth not ſettle himſelfe to liue as wicked men do, nor frame his life after their lewd example: where we are to obſerue two points: Firſt, that there is a way of ſinners, in which the vngodly ſtand. Secondly, that the godly ſtand not in it.

Firſt then, that there is a way of ſinners, in the which they ſtand and

liue, it is very apparant, called in the Scriptures by diuers names; as by the name of the way of the vngodly *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Doctr. 1. Wicked men described.

It is tearmed an *euill way. The way of lying. A wicked way, &c.* And by these wayes wee are still to vnderstand the course of life and conuersation of the wicked; wherein we are taught this doctrine, that notwithstanding all the means that God and man doth vse to the contrary, the wicked man will still persist and goe on in sinne, which is heere vnderstood out of the word *stand.* This appeareth in the example of *Cain*, albeit he were admonished and reproued of God for his wrath and malice conceiued against his brother, yet for all that *Caine* will please himselfe in his owne way, and neuer rest till hee haue shedde the innocent bloud of his owne brother. This is seen likewise in the example of the old worlde, when

Gen: 4. 6.

when the Lord saw that the wikednesse of man was great, and all the imaginations of the thoughts of his heart were onely euill continually, and how they pleased themselues in this *way*, the Lord stirred vpp *Noah*, the preacher of righteousnesse, who warned them from God, yet they would continue still in their owne *wayes*, giuing themselues to nothing but eating and drinking, and all excesse, till the floud came and swept them clean away. This is clear likewise by the example of *Pharaoh*, on whom al means were assaied for his conuersion: for what could the Lord do vnto him that he did not? He sent *Moses* and *Aron* vnto him, warning him from God to let the people of Israel go, and to that end sent iudgemẽt vpon iudgement, one vp on the necke of another, euen ten in number, yet for all this, *Pharaoh* chose rather to continue still in this owne way, and would none of the Lords. So true is that saying of *Salomon*: *Bray a foole in a morter, yet will*

Gen: 6: 5

Exod. 9: 10

Prou: 27 22

not his fooliſhneſſe depart from him. And no maruaile, for the ſpirit of ſlumber hath ſo couered their eyes, that they cannot ſee; and their harts are ſo poſſeſt with ſpirituall fornication, which makes them thus to goe a whooring from God, euen haled with the fury of their owne affections, ſnared of the diuell, and taken of him at his will: Oh miſerable and vnhappy condition! Fearefull is the woe that lies vpon all thoſe that thus walke in their owne waies. For moſt certaine it is, that they who are Chriſts, *haue crucified the fleſh with the affections and luſts*, ſo far, as that they haue made choice of the Lords *way*, howſoeuer many times they may ſtumble and fall, in walking therin. But of the wicked it may truely be ſaid of them, *the way of peace haue they not known.*

Acts 7:51
Eſay 63
Eze:13:3:

Vſe 2. We heard before, that we ought not to proceed ſo farre with any, as to iudge of their finall eſtate and condicion; for that were to ſit in Gods Chaire, and to take his office

vpon

vpon him. Yet to ſay of ſome, that they are in the ſtate of damnation, and (vnleſſe they repent) ſhall periſh for euer, doubtleſſe this is not vnlawfull : for as loue bids me not to determine too ſoone, ſo not to be abuſed too late. God bids me looke vpon the tree, and iudge of the fruit. I may ſay thou art in the ſtate of damnation, for I ſee thy Heart through thy hand : But whether thou ſhalt finally be damned, there I leaue thee: for God may haue mercy vpon thee vppon thy laſt repentance. I may come to a Tree, and ſay, *Nere is little fruit :* or, *Here is no fruit* : or, *Here is bad fruit*, but I cannot ſay, *Neuer fruite growe on it more :* But alaſſe, alaſſe, this is not all, this is not al that wicked men are thns diſcouered to men, but that the Lord will find them out, & giue them thei portion in the lake of fire. And indeed this is that that ought to bee a terror to all the wicked and vngodly to conſider: that as their hearts are hardned, and their conſciences

feared, so the plagues and punishments of God attend vpon them. *If thou walke stubbornly against mee, and wilt not obey me, I will bring seuen times more plagues vpon thee, according to thy sinnes.* Let vs all then, as we tender the saluation of our owne soules, take heed vnto our paths, that wee stand not in the way of sinners, that we sinne not with delight and deliberation, it is the very brand of a reprobate, and such a one as God hath forsaken, *Take heede therefore that there be not in any of you an euill heart to depart from the liuing God.* And thus much for the first point of doctrine, that there is a *way of sinners*, in which the wicked walke which leadeth vnto death.

Leuit: 26:

Doct. 2. Godly man sinnes not with deliberation;

The second point of doctrin that doth now offer it selfe to our consideration is this, That a godly man doth not settle himselfe to liue as the wicked doe, nor frames his life after his lewde example, which is heere meant, when the Prophet saith: *He doth not stand in the way of sinners.* Yea

it is altogether impossible for a godly man, and one that is truly regenerate, to haue in him a full purpose to sin, and to liue in sin with deliberation, and to delight in the same. For a purpose to liue in any knowne sin, is a signe of a *wicked man, and a graceless heart*, as when a man is told of his sin, of his ignorance and carelesnesse in Gods *seruice, praying, hearing, &c.* yet still he will be careless and negligent in the same. So when a man is reproued for his swearing, yet still will sweare, when a man is raproued for prophaning the Sabaoth, yet wil prophane it: when a man is reproued for his *vncleannesse, drunkenesse, malice, &c.* and yet for all that will continue in those sins. Surely this purpose to *stand in the way of the sinners*, is a fearfull signe of a wicked man, & is farre from a godly man, and one that is truly sanctified, which shall be blessed for euermore. It was a cursed speech of a cursed wretch, *I know not the Lord, neither will I let the children of Israel goe*. This was the case of those Exod: 5: 12

those rebellious Iewes spoken of by
Ier:44:16 *Ieremy: we will not heare, nor doe, but as we list, and as we haue done.* And this
Mark 6:20 was that which made the case of *Herod* so fearefull, that notwithstanding he heard *Iohn Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that he would not leaue his adultery, but continue in it; which purpose to sinne, of all things is farre from a godly man, as Saint *Iohn* saith; *Hee that is*
1 Ioh. 3.9 *borne of God sinneth not:* that is, which whole consent, bot in part, and man being partly flesh, and partly spirit, as he is regenerate, sinne proceedes not from him, but as he is flesh. As for the wicked, it is not so with them: for it is meat and drinke to a wicked man to doe the workes of the diuell. It is worth euen our best consideration what is said of the Apostle *Paul*, that hee once *Breathed*
Acts 9:1 *out threatnings and slaughter against the Disciples of the Lord.* But when as this? Euen in the time of his ignorance:

rance: but afterwards hee preached the same Gospell which before hee persecuted, and laboured euer after all the dayes of his life, to build vp the Church of God which before he laboured to pull downe. And this appeares in *Dauid*, in *Peter*, in *Mary Magdalen*, *&c.* who after they had Luke 7. once escaped the snares of the diuel, dedecated euer after their whole life to the seruice of God. This exhortacion doth the Apostle giue to the Ephesians: *Yee were once darkenesse,* Col:3:7: *but now are light in the Lord; walke as* Ephes:5:8: *ch̄ldren of the light.* By these and the like examples it doth appeare, that the godly *stand not in the way of sinners*; that is, take no liberty to themselues to liue in the custome and *Vse* 1. practise of any known sinne.

This may serue in the first place to reprooue such kind of sinnes, as are so farre from leauing their sinnes, and walking with GOD in obeeience of life, that they are not ashamed to defend their sinnes. Tell the swearer of his sweering, and blas-

blaſpheming of the name of God, hee will anſwer, that hee hopeth he may ſweare ſo long as he ſwears nothing but the truth; tell the couetous man of his couetouſneſſe, hee will anſwer for it hee muſt make the beſt of his owne, and he muſt be a good husband; ſo tell the drunkard of his drunkenneſſe and fearefull abuſing of the good creatures of God; his anſwere is, It is in kindneſſe and good-fellowſhip; tell the proud man of his pride, and ſtrange attyres, his anſwer is, It is the faſhion; and he doth but as others doe. Is not this, *To ſtand in the way of ſinners*? Is not this to commit ſinne with delight, and to ſay as *Pharaoh*, *Herod*, and the Iewes, *Wee will not repent, wee will not leane our ſinnes*? but continue in them, let God and man ſay what they will: yea, this is but to pay one debt by another, and as the Apoſtle ſaith, *Heape vppe wrath againſt the day of wrath*, *Rom.* 4.

Exod. 9: Mark. 6: Iercm. 44

Vſe 2. We are all here admoniſhed, as we

wee loue our owne soules, to take heed of this, that we neuer sinne with an high hand against GOD; wittingly and willingly: But if we heare sinne reproued, let vs leaue it, bee it neuer so pleasant or profitable, let vs bee like that good King *Iosias*, 2 *King*. 22. who hearing the Book of the Law read vnto him his heart melted within him, and hee wept for his sins, for so long as we haue in vs a purpose to liue in sinne, it is impossible that we should euer feare God, or truely repent, let vs pray with *Dauid*, *Lord keepe thy seruant from presumptuous sinnes!* And let vs know, that if we regard, that is to say, loue wicked men in our hearts, and haue a purpose to liue in sinne, God will not regarde our prayers: nay, all we doe is abhomination to the Lord. Say now therefore vnto laughter, *Thou art madde:* Pronounce the wayes of the wicked to be but vaine, say vnto thy owne Soule, *I will haue nothing to doe with the wayes of iniquity*: And this will giue

Psa. 19: 12:13
Prou: 8: 9

giue thee courage when thou shalt come to looke CHRIST IESVS, in the face, when thou canst say with the Apostles, *Lord I haue for-*
Mat.19:27: *saken all to follow thee* : Oh blessed
Mat:24 46 is the seruante whome his Master when hee commeth shall finde so doing.

Vse 5. Last of all wee learne heere a notable difference betweene the childe of GOD regenerate, and a wicked man : Hee that is borne of GOD and truely regenerate, hee doth not commit sinne with full purpose and consent of will, but against his will ; so as he can truely
Rom.7:15 say with *Paul, the euill that I would not do, that doe I:* That is, I am drawne through the corruption of Nature, and the temptations of Sathan, to doe that euill which I hate and contemne. But the wicked man sinnes with full consent and purpose. I sinne and would not sinne, saith the godly man: I sinne and wil sinne, saith the wicked man. Yea, what seruice soeuer the regenerate

man

man doth giue vnto ſinne, it is like that ſeruice which Iſrael gaue vnto *Pharaoh* in Egypt, compelled and wrung out from them by oppreſſió, which made them ſigh and cry vnto GOD to be eaſed of the ſame. But the ſeruice which hee doth giue vnto the Lord is voluntarye and chearefull. Well, to end this point, this is the ſumme: know this whoſo euer thou art, that if thou *ſtand in the way of ſinners:* that is, takeſt liberty to thy ſelfe to liue in any known ſinne, thou canſt haue no aſſurance that thou art yet within the couenant of grace, *Bleſſednesſe* is no part of thy portion: Hee muſt become a *new creature* that ſhall enter into *new Ieruſalem.* And thus much for the ſecond part of the deſcription of a godly man, negatiuely; *He doth not ſtand in the way of ſinners.*

Nor

Nor ſit in the ſeat of the ſcornfull.

The third part of the deſcription of a godly man negatiuely.

BY *Seate of the ſcornefull*, he meaneth here, the fellowſhippe and ſociety of the vngodly : So that the meaning of the Prophet *Dauid* here in this place is, that the godly man, who ſhall bee this *Bleſſed Man* here ſpoken of, will not conuerſe with thoſe men, nor bee familiar with thoſe that make a mocke of all religion, and openly profeſſe all impiety: and the word ſitting, do thimpart ſuch an habite and cuſtome in euill, that a man meaneth not to charge his mind : In which words, as in the former we are to conſider theſe two points : Firſt, that there is a ſeat of the ſcornfull, in the which the wicked ſit: and ſecondly, that the godly do not ſit in it.

A three-fold ſeate.

I

1 Reg: 10 18.

For the firſt, the Scriptures diſcouer vnto vs a three-folde *Chaire*, or *Seate*, firſt of Iuſtice, and ſuch a one may that Throne ſeene to be which *Salomon* erected.

The

The ſecond is of doctrine, as our Sauiour Chriſt ſaith of the Scribes and Phariſies, *They ſit in Moſes chair, Mat.* 23.3. 2

Thirdly, wee reade of a *Seate* or *Chaire* of the ſcornfull, ſpoken of in this Pſalme. 3

This ſinne of *Scorning* hath it firſt being from the root of Pride, which is the roote from whence this ſinne of ſcorning doth ſpring: and indeed it is the fruit of Pride, and it is the nature of men who are tainted with this ſinne of pride, to ſuppoſe that they are better then others, and therefore in regard of themſelues they doe contemne and deſpiſe an other. If they haue wealth, they deſpiſe any other that is poorer then themſelues. Honour makes them ſwell in diſdaine of their poore brethren, their wiſedome, learning, ſtrength, beauty, friends, eloquence, all theſe lift men vp with pride, and makes them to ſcorne thoſe that are vnder them: and this comes to paſſe, not in reſpect of riches themſelues or

honour, or beauty, or the like, but in reſpect of our corrupt nature, which is ſo ready to abuſe them to our owne condemnation. But (O man) why art thou thus puffed vpp with pride? thou waſt but earth, thou art but fleſh, thou ſhalt be but wormes meate: what cauſe hath earth, or fleſh, or worms meate to be prowde? Wee were all borne in ſinne, we liue in miſery, and we ſhall die in corruption. What cauſe hath ſinne, or miſery, or corruption to be proud, but to be humbled? Beſides the manifold infirmities that we are ſubiect vnto here, and the innumerable diſaſes that are ready to happen vnto vs: All teaching vs this leſſon, To be humble and lowly of minde.

And in this feare, the wicked and vngodly doe eaſe themſelues and take their delight, as ſometimes *Babylon* did, who vaunted ſo much that ſhe did ſit as *Queene, and ſhould ſee no mourning*: as it were in ſcorne of all that God could doe vnto her.

And

And this was the case of cursed *Pharaoh*, who seemed to mocke God to his face, when he said, *I know not the Lord: neither will I let the children of Israell goe, Exodus chap. 9.* So then the doctrine that we gather hence from the Text is this: That euill men doe not vsually make a stay in sinne, when at first they haue committed it, but they proceede by degrees to be worse and worse. Falling from one mischiefe to another. First, the Diuell will suggest euill thoughts into a man, his euill thoughts doe tole on consent, consent breedeth action, actiō bringeth custome, and custome begetteth a necessity in sinning, which is the fore-runner of death; This appeareth in *Caine*, in *Pharaoh*, and in *Iudas*, who by steps and degrees in sinning, came at the last to be hardned in sinne. As in *Iudas*, who was at the first a cunning dissembler; secondly a secret theefe; thirdly, a bold Lyar; fourthly, a Traytour; and lastly, a Reprobate: And thus a wicked man, as it

Doctr. 1. Wicked men proceed by degrees to be exceeding sinfu'.

is in the Pſalme, *They fall from one wickedneſſe to another*; And as we ſee it cleere here in the words of this Text, from walking, to *ſtanding*, and from ſtanding ſtocke ſtill in ſinne, at length, through cuſtome, come to lie downe and wallowe in ſinne. Oh happy then is that man that ſinneth leaſt 1 next, he that returneth vnto God ſooneſt: but moſt woefull is the eſtate of him that goeth on in ſinne, that with *Ahab Hath ſolde himſelfe to worke wickedneſſe in the ſight of the Lord*: For marke what followeth: *Can the Blackemoore change his skinne, or the Lopaard his ſpottes? Then may they doe good who haue accuſtomed themſelues to doe euill*, Where the Prophet ſheweth, That cuſtome in ſinning is almoſt an incurable diſeaſe. This is a lamentable eſtate, & this is a fearefull iudgement of God, for a man thus to be left ouer to himſelfe, to fall thus from one euill to another, and to heape together a greate meaſure againſt the day of wrath: Pſalme eighty

Pſal.69.17
Iere:13 23
Heb:10:26

eighty one, verse eleuen : And the cause of all this in a man, is his disobedience towards his God: For this doth the Prophet make cleer when he saith, *My people would not heare my voice, and Israell would haue none of mee : So I gaue them vp vnto hardnesse of heart, and they haue walked in their owne counsells* : Where the Prophet *Dauid* sheweth , That seeing they would not be reclaymed and reformed, as in mercie towardes them the LORD vouchsafed them the meanes of reformation, his word, therefore the Lord gaue them ouer to the hardnesse of their own harts, that so they might fil vp the *measure of their iniquities*, 1. *Thess.* 2.16. and that the iust wrath and vengeaunce of the Lord might then fall vpon them.

Vse 1. Hence we are taught, how daungerous a thing it is, to giue any entertainment vnto sinne at the first, it will bring a man to the height of sinne in the end, euē openly to professe it, and to practise it with de-

light and greedineſſe : cuſtome in ſinne taketh away all ſence of ſinne, ſo as by cuſtome men come to iudge of ſinne to be no ſinne, yea it makes it very naturall to a man, ſo as ſuch men who at firſt would haue beene aſhamed to haue been ſeen amongſt lewde company, yet by cuſtome haue gotten ſuch an habite of ſinne, that they haue growne to be very impudent and ſhameleſſe; like *Thamar*, who at the firſt did playe the whoore with a vaile, as being aſhamed to bee ſeene, but afterwards
Iere:6:15 grew more impudent; ſo many a man would haue bluſhed to haue beene heard ſweare, to be ſeene drunke, to bee found in vnchaſte company, but through cuſtome, haue growne ſo impudent, that afterwards would bluſh at nothing. And when a man takes the chaire of ſinne, and ſits downe in it, and hath got a cuſtome, and taken delight in ſinne, how hard a thing is it for a man to leaue that ſinne? Hee that
Iere:13:25 hath got an habite and cuſtome of ſwea-

ſwearing, as he growes ſhameleſſe in it, ſo how hardly doth he leaue it? euen ſo of drunkenneſſe, &c. A naile knockt into a poſt with many blow is hardly pulld out, and ſinne often committed, and growne familiar with a man, through cuſtome, is hardly left: Cuſtome is like a ſtrong ſtreame, it carrieth a man into all ſinne with violence: And as a man by continuall labour ſo hardeneth his hand that it becommeth ſenceleſſe: ſo cuſtom in ſinne ſo hardneth the heart, that a mans conſcience beeommeth ſenceleſſe. This muſt teache vs to repent betimes, not to ſuffer ſinne to come to ſuch an head, that it is more likely to maſter a man then a man it: For if thou dooſt not repent this day, thou wilt finde it harder to repent to morrow, thy ſelfe groweſt weaker, thy ſinne ſtronger: and cuſtome is a tyrant which wiil hardly be reſiſted: therefore it ſhall be thy wiſedome to repent with ſpeed, to delay no longer, but while it is called *to day*, to break

Note.

off thy sinnes, and to turne to God for mercy.

Vse 2. Wee are taught hence, that seeing wicked men growe worse and worse, adding sinne vnto sinne, and committing all iniquity euen with greedinesse, so their damnation doth not sleepe, but they drawe neerer and neerer their destruction : yea, the iudgements of Almighty GOD follow them at the heeles, and in the end will ouertake them. Thus it was with the old world. What an heap o sinnes had they gathered together, adding sinne vnto sinne, as drunkennesse vnto thirst ? But when the measure of their iniquity was full, the Lord God was at hand with his iudgements, and they could not escape. This was the case of the sinfull Sodomites, whose sins cryed vp to heauen for vengeance, howsoeuer they might glut themselues with sinne, and drinke downe iniquity like water : it was but for a season, the Lord would bee no longer prouoked by their wicked and sinfull liues,

1 Pet. 2:3,

Gen. 6.

Gen. 18

liues, but sent downe fire and brimstone from heauen vpon them; euery sinne doth helpe somwhat to encrease the waight, and to fill vp the measure of a wicked mans iniquity: Mat. 12. 36
And that God which keeperh a Register of the works of all men, will Reu: 20: 12
one day giue vnto euery man according vnto his workes: And when they shall goe the way of all flesh, they shall then say, *what hath pride profited vs, and what hath the pompe of riches brought vs to?* 2 Cor. 5 10
When they shall see, that all the dayes of their life, they haue wearied themselues in vaine, and then shall be plunged into irreuokable and intollerable torments.

Vse 3. This may serue to reproue such, as relying vpon their owne writers, knowledge, strength, and godlines, dare conuerse, and keepe company with notorious Atheistes, Papists, Mocke-Gods, Swearers, Swaggerers, drunkards, & so forth. By which meanes it is iust with GOD, they not shunning the occasions of sinne

are

are peruertd by them to their owne destruction. And no lesse worthy of reproofe are those kind of men or weomen, that linke themselues or their children in mariage with such as be vile, wicked, prophane, and irreligious: Alasse what agreement is there betweene Christ and *Belial*, God and the diuell, Light & darknesse, a beleeuer and an infidell, to haue such neer coniunction and fellowship with them? How can such escape and not bee polluted with their sinne? And because men and women in this match make no better choice, but marry for loue of mony, beuty, or the like, rather then for Religion, Vertue, or for the feare of God, it commeth to passe, that they liue together most vncomfortably, and in great discontentment.

Nor sit in the seate of scorners.

BY Scorners, in this place, are meant such wicked men as are both

both hardned in ſinne, and liue a wicked life; ſuch as are become ſtubborne and rebellious ſinners, profeſſing all impiety, contemning God and man, ſuch as beeing confirmed with the long practiſe of ſinne, and a bad life, haue got a habite of ſinne, and can doe nothing elſe but ſinne, and deſpiſe all good duties, and make a ſcoffe at all religion.

Hence we learne this doctrine, that this is the property of a notorious lewd and wicked mã, to make a mocke of all piety and godlineſſe, to make a mocke of all Religion, and euery Chriſtian duty: And ſuch a man is come vnto a woonderfull height of ſinne, and is notoriouſly wicked and vngodly, So it is ſayd that curſed *Cham* mocked his Father *Noah*, and *Iſmael* mocked godly *Iſaacke*; becauſe, as it is like, *Iſmael* ſeeing godly *Iſaacke* performing ſome duety of Religion, Prayer, Thankſ-giuing, or the like, hee laughed him to ſcorne; The Athenians

Doct.2. The mark of a lewd and wicked man.

Gen:9:22

Acts 17: ans mocked *Paul, what will this babler ſay ?* So the Scribes and Phariſies mocked our Sauior CHRIST, ſaying, *Haile King of the Iewes :* The Iewes mocked Saint *Peters* Sermon, ſaying ; *Theſe men are full of new wine :* The children of Bethel mocked *Elizeus* the Prophet, ſaying; *Goe vp thou Bald-head.* This was the complaint of godly *Ieremie, O Lord I am in deriſion daily, euery one mocketh me.* And as it was, ſo is it ſtill, and will bee; the world is full of ſuch lewd and wicked men, ſuch mock-gods, that mocke and mowe at all good duties ſcoffing and ſcorning all Religion, flouting and miſ-vſing Gods faithfull Miniſters, raile vpon them, and reuile them : yea if any man feare GOD, make conſcience of good duties, to heare the word of God diligently and carefully, to reade, pray in family, &c. And will not ſweare with the ſwearer, drink with the drunkard, and runne with wicked men into all exceſſe of ryot : this man ſhall bee mocked

Mat: 26: 28

Acts 2: 12

2 Kin: 2: 22

Ier: 20: 7

and

and pointed at, and called by the name of Puritan, and precisian, and I know not what, and can very hardly endure their company. Now these kind of men, these scoffing *Ismaels*, and cursed *Chams*, though they seeme to be neuer so honest & ciuil, yet the word of God paints them out in their colours, as the most vile and wicked men that line in the world, because they contemne and despise, they mocke and scorn Gods word, and those that be most deere vnto God.

Vse 1.

Let all such scorners and scoffing mates take heede, for as they bee most abhominable in the sight of God, so they sildome or neuer escape vnpunished. Looke on that cursed *Cham*, scoffing *Ismael*, behold Gods vengeance vpon those two and forty yonkers that mocked the Prophet *Elizeus*: What became of them that mocked and mis-vsed the Prophets of the Lord! What became of those that mocked and mis-vsed our Sauiour Christ?

Prou: 3: 32

And

Eſay 37: And let men but obſerue it, and marke it well, and they ſhall clearly ſee ſome token or other of Gods vengeance vpon the heades of ſuch ſcoffing wretches : yea, let all ſuch wicked men know that they be too much their owne foes, in that they hate the godly, mocke Gods Miniſters, raile vpon his ſeruants, they fare the better for them euery daye they riſe, whatſoeuer wicked and vngodly men haue and enioy, it is for the godlies ſake ; for if it were not for them, and their ſakes, the Sunne would ſcarce ſhine vppon them, the heauens would fall vpon them, the earth would open her mouth and ſwallow them, the fire would burne them, the water would drowne them, and all the creatures of GOD would arme themſelues againſt them : And therefore the children of GOD (as one ſaith) are like a peece of corke caſt into the Sea full of nayles, the Corke beares them vp, which otherwiſe would ſinke of themſelues one by

by one. Now then what a folly and madneſſe is this to hate them, to mock them, and to miſ-vſe them by whom they fare the beter euery day they riſe?

Seeing wicked men are ſo il affected to God and his children, becauſe they loue the Diuell, and bee his vaſſalls, and theſe belong to God: Let vs herein be like to God our Father, and moſt vnlike wicked men, let vs loue Gods children, and make much of thoſe that feare the Lord, & let vs delight in their company; for as the former is a ſigne of a notorious wicked man, ſo this is a ſigne of a godly man: *He deſpiſeth a vile perſon, and maketh much of thoſe that feare the Lord.* Againe, *Hereby we know that we loue God, if wee loue the bretbren.* Againe, *All my delight is in the Saints, and ſuch as excell in vertue.* Snch as be religious, feare God, and liue a godly life: Theſe be to be beloued, be they neuer ſo poore. It is lamentable to ſee the courſe of the world, let a lewde man come into com-

Vſe 2.

Pſa.154

1 Ioh.3:

company, that is notorious wicked, an Atheist, a blasphemous wretch, one that laughes at GOD and all goodnesse, a drunkard, or the like: this man shall be too too welcome, and we will eate and drinke, and be mery with him. But let a godly man a Prophet of the Lord, a faithful and zealous Minister come into our cõpany, we are weary of him, we cannot endure his company, he marres all our mirth, wee cannot be merry for him. Thus men say. Oh helhounds, and wicked wretches! thou maist as well say thou canst not bee merry when God is present: *He that despiseth you, despiseth me.* These men onely delight in the diuell, and his cursed instruments.

And thus much for the first of the description of a godly man, negatiuely described: *He doth not walk in the counsell of the wicked: He doth not stand in the way of sinners, nor he doth not sitte in the seat of the scorners.*

The

The first Psalme.

VERSE 2.

But his delight is in the Lawe of the Lord, and in his Law he doth meditate both day and night.

HITHERTO we haue heard a godly man described: First, negatiuely, shewing what euills hee doth most carefully shunne and auoide. Now he commeth to his description affirmatiuely, shewing what good things hee doth most carefully embrace and follow.

The description of a godly man affirmatiuely.

1 In this deſcription, firſt note the Chriſtian duty, and holy practiſe of a godly and righteous man; namely to be much, and often in ſerious and chriſtian meditation.

2 Secondly, the obiect of his ſtudy, not his pleaſures, preferments, or profits, as moſt carnall men doe, which minde nothing but earthly things, but hee is conuerſant in the holy Scriptures, doth ſeriouſly ſtudy the word of God, his meditation is concerning the *Law*, that is, the heauenly doctrine which ſhews the wil of God and his worſhip, what man muſt & ought to beleeue and doe to eternall life.

3 Thirdly, the circumſtãce of times is carefully to be conſidered: for the godly man doth not now and then by ſtarts and fits, like a man in an ague, read, ſtudy, and meditate the word and doctrine of God: but it is his dayly ſtudy, and continuall exerciſe: not that we ſhould imagine he doth nothing elſe, but the meaning is, he ſetteth ſome time apart daily

daily to serue GOD, sometime to reade, some time to heare, and some time to meditate: yea oftentimes he bestoweth some part of the night, when some be at rest and sleepe, and bestoweth it on Gods seruice, setting his mind on heauen and heauēly things.

First, in that the spirit of almighty God describeth a godly man, not only by leauing and auoiding lewd company, and the counsell of the wicked, but also by liuing well, and framing himselfe to study the Scriptures, and to leade his life thereafter.

Hence I gather this doctrine, that it is not sufficient for the leading of a godly life, which may both please God, and bring comfort to a mans owne soule, not to abstaine from euill, but he must also doe well; not onely not to doe euill, but to doe good: it is not enough to prooue a man to be a godly man, and a sound christian, that hee carefully shunne and auoyde the lewde counsell and *Doctr.* 1.

company of wicked men : but he muſt alſo be as carefull to meditate in the *Law of God day and night.* And therefore as in this place, ſo vſually in the holy Scriptures they are both ioyned together: *ceaſe from euill, learn to doe well: eſchue euill and doe good, and thou ſhalt liue for euer. The Axe is put to the root of the Tree, euery Tree that bringeth not foorth good fruit.* Marke, Chriſt ſaith, not onely euery Tree that is barren, and bringeth foorth no fruite, good or bad : nor euery one that bringeth foorth euill fruit: But that *bringeth not foorth good fruit, is hewen downe and caſt into the fire:* And at the laſt day the Lord wil ſay to the wicked, *Depart yee curſed:* not for robbing the poor of meat, drink, or apparell, or caſting them out of doores, but for want of ſhewing mercy vnto them. A Chriſtian life doth conſiſt of two parts, ſo ſet downe by the Apoſtle *Paul, Abhorre that is euill,* there is one halfe, *And cleaue to that is good. Rom.* 12.9. there is the other halfe. If any want the former

Eſay 1 16
Pſalm 34.
Mat: 3: 10

Mat: 25: 4

former or the latter, he is but halfe a Chriſtian, and ſo ſhall at laſt come ſhort of a reward: And therefore there is a priuiledge to all the Commandements of God, that where any vice is forbidden, the contrary vertue is commandee: and where any vertue is commaunded, the contrary vice is forbidden. The owner of an orchard is not contented that his trees beare no naughty fruit, but if they beare not good fruit, he will hew them downe as fewell for the fire: It is not enough for *Zacheus* that he be no more an extortioner: But if hee will become a true conuert indeed, hee muſt make reſtitution of that hee hath wrongfully gotten. Theſe and the like examples make this Doctrine apparant vnto vs, That for the leading of a godly life, it is not ſufficient, that a man doe no euill, *Not to walke in the counſel of the wicked, not ſtand in the way of ſinners, nor ſitte in the ſeat of the ſcornfull*: but hee muſt doe good. *His delight is in the Law of the Lord, and in*

Luke 19:8
Iam, 2:25

is Law doth hee meditate both day and night.

This serues to reproue most men in the world, as no godly men indeed, nor sound Christian: for most men doe thinke, if they can say, I thanke GOD I doe no body any harme, nor say them harm; I am neither whoore nor theefe, I am neyther blasphemer, drunkard, &c. All is then well, they be as good christians as the best, and shall as well be saued as the best Preacher of them all. Yea but you see here a godly mã must not onely abstaine from euill, *But meditate in the Law of God*, not onely cease from euill, but do good: Looke on the places of Scripture see before named. *Deborah* pronounces a heauy curse against *Neroſh*, not for hurting or hindering the people of GOD, but because they did not helpe them against the enemies of GOD: and so the axe and curse of GOD shall be vpon all those that be not as carefull to doe good, as to eschue euill. S. *Paul* professeth that he

hee was a man of an vpright life, and one that was vnrebukeable to the world, and yet professeth that all this was but as *Dounge without the righteousnesse of* CHRIST, *Philippians.* 3. 4. It were good, if our ciuill honest men (as wee call them) would consider this: they stand vpon this, they defie al the world, who can say, blacke is their eie? they say no body harme, nor doe none: wel, grēt that they say, (which is impossible) though they could abstaine from all outward euill, as swearing, lying, drunkennesse, whoring, pride, enuy, &c. So as no man could lay any of these to their charge, yet heere is but a halfe Christian, but one part of his life, for hee must not onely not shun euill, but doe good: Not onely to bring foorth euill fruit is damnable, but not to bring foorth good fruit, And in the day of iudgement CHRIST will proceede against men, not onely for doing euill, but especially for not dooing good.

Secondly, if such as abstaine from grosse euills be in danger of damnation for want of doing good, that is to say, because they haue not ledde a godly life, bestowed much time in hearing and reading the Scriptures, praying and calling on Gods name, doing workes of mercy and equity to men, how much more those that abstaine from no euill, but breake out into all kindes of wickednesse and prophaneneſſe. Such as make a mocke of Religion, and sildome or neuer come to heare the Word preached or taught, but abound in all kind of sinne and iniquity: If the rich man be damned that did not giue of his bread to feede the poor, good Lord! what shall become of those that haue take away the bread of the poore? that all their life haue drunke downe iniquity as it were water, their damnation doth not sleepe: *If these things bee done to the greene tree, what shall become of the dry tree?* In a word, if the not doing of good shall be punished so seuerely,

as we haue heard : Oh ! what will then become of those whose liues abound in all manner of sinne & impiety, whooredome, drunkennesse, &c. Where shal such sinners as these appeare ? If the others which haue seemed to haue been iust and righteous men shall not bee saued : *O consider this yee that forget God, least I teare you in peeces, and there be none that can deliuer you. Psalm. 50. vers. 22.* Psal. 50:22

But his delight is in the Lawe of the Lord.

THAT is, the godly man, who is truly blessed and happy, doth wonderfully loue, and is greatly affected with the word of Almighty God, and hath exceeding delight & ioy in the doctrine of God, because there is reuealed the will of God, whereunto men must be carefull to frame and conforme al their desires, thoughts, words, and deeds, because here-

herein is chalked out and declared, the very high-waye to eternall life and saluation.

Doctr.2. Hence then wee are taught this doctrine, that it is a speciall note and property of a godly man, to perform Christian duties to God willingly and cheerfully, and to make them his delight and ioy.

Indeede it is worthy, yea thrice worthy to be delighted in, both in regard of the Author of this Lawe, which is God, as also in respect of the authority of it, wich is manifold. In regard of God the author of it, it is to be delighted in, who is the only true & euerlining God, *of whome are all things, & we in him.* Secondly, in respect of the authority of the same, containing in it perfect wisedome, truth, iustice, wisedom, mercy, goodnesse, &c. It is called by the Prophet *Dauid, a perfect Law,* to the which if any man shall presume to adde any thing, *God shall adde to him the plagues written in ehis book, and if a man shall diminish any thing, God shall take away his part*

1 Cor:8:6

Psal:19.7
Reu.22.18

part out of the Booke of life, and from the holy City. Here and no where else is to bee found the true VRIM and THVMMIM, the VRIM that is, *light*, and the THVMMIM, that is, *Perfection*; and the Saints of God in all ages haue esteemed highly of it.

Thus did *Iob*, *I esteemed thy word more then my arpointed food:* Thus did *Dauid* when he said, *Lord what loue haue I to all thy commandements, all the day long is my study in them.* And *Dauid* shewes his wonderfull loue and account of it, by the names that hee doth giue vnto it, calling it *Doctrine Testimonies, Commandements, Feare, Iudgementes, Way, Statute, Word, &c.* And in another place hee saith, *That it is more to be desired then golde, yea then fine Golde*: that it is *sweeter then the hony and the honey-combe.* And this is it which the Lord himselfe doth require, when hee saith: *Heare O Israel, the Lord thy GOD is LORD onely: And thou shalt loue the Lord thy GOD with all thy heart, with*

with all thy soule, and with all thy might. And so the Prophet *Dauid* prayeth, *O Lord, I beseech thee accept of the free offerings of my mouth, and teach me thy iudgements.* And this is the rule which the Apostle Saint *Paul* setteth downe when he saith: *As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessitye, for God loueth a cheerefull giuer.* Now that which the Apostle speaketh of Charity and Almes, may truely be vnderstood of euery Christian duty: when we pray, we must pray vnto GOD cheerfully, when wee giue thanks to God, we must do it cheerfully, and so of all other dueties of Gods worshippe layd downe in his word. And indeede this is it which doth put the difference betweene the godly and the wicked, the seruice of the one, and the seruice of th other. *Caine* will come with his Sacrifice awell as *Abel*; but he brought of the worst, thinking any thing to be good enough for God, and this he did very grudgingly: Whereas

2 Cor: 9: 7

Gen: 4. 5.

Abel

Abel brought of the beſt to ſacrifice to God, & this he did willingly and cheerfully. And all thoſe duties that are not thus performed, they haue no life nor vertue in them, to giue them any grace or acceptance with God. So that we ſee that outward profeſſion is not enough to aſſure vs of our ſaluarion, if it bee not ioyned with ſincerity of heart.

Now where it is ſaid here, that the godly mans *Delight is in the Lawe of the Lord*, there is great reaſon why the children of God ſhould be thus affected to his bleſſed word and heuenly doctrine aboue all things in the world, that it ſhould be *Sweeter vnto them then the hony and the hony-combe.* Tit: 2: 11

Reaſon.

1

First, becauſe it is the bread of life, *it is the power of God to ſaluation.* And therefore it is called *the Goſpell of the Kingdome*, and *the Kingdome of Heauen*, becauſe it is that whereby men are brought to eternall life, and the kingdome of heauen- Rom: 1: 16 Mat: 13: 44

2

Secondly, it is the effectual means and

and instrument which the Lord vseth and hath appointed to beget all sauing grace in the hearts of his children, namely, knowledge, faith, humility, obedience, and the like.

Ro. 10:14

3 Thirdly, it is the bread of life, euen the heauenly Manna, whereby our faith is confirmed, and our soule comforted, yea it is the staffe whereto we must leane in all daungers, as *Dauid* saith; *I had perished in my trouble had it not been for thy word: Psal.* 119. And, *thy rod and thy staffe doth comfort me. Psal.* 23.

4 Fourthly, the word of God is that direction whereby wee may square all our thoughts, words, and deeds, as *Dauid* saith, *Thy word is a lantorne vnto my feete, and a light vnto my paths:* And without this wee can not liue well, but shall wander vp and down as blind men in the darke.

Psal: 119

5 And last of all, it is the two edged-sword of Gods Spirit, whereby we must put to flight all the temptations of the Diuell, so as we cannot repell them, or withstand them, vnlesse

Mat: 4:4

vnleſſe wee be skilfull and cunning to vſe this weapon.

This doctrine may ſeeme to reprooue the greateſt part amongſt vs as wicked and vngodly, becauſe generally men haue no loue vnto the word of God, no delight in this heauenly doctrine, it is not ſweete nor precious in their eyes, but rather it is irkſome and tedious vnto them, it is bitter and vnſauorye. It fareth with people in theſe dayes, as it did with thoſe olde people of the Iewes, *vnto whom ſhould I ſpeake and admoniſh that they might heare: Behold, their eares are vncircumciſed, and they cannot hearken vnto it, the word of the Lord is a reproach vnto them, and they haue no delight therein.* *Ieremy* 6.10. Now that men haue no delight to the word of God, which is the very power of GOD to ſaluation, it may appeare. *Vſe* 1.

Firſt, becauſe men and women take no delight in hearing, reading, and meditating on the word of GOD, you ſhall finde a great number

number that will buy other profane bookes, that will hardly buy the booke of all bookes, the holy and sacred Bible: And if they buye it, yet they spend no time in perusing of it, in reading and meditating of it: Other Bookes are delightfull and pleasant to flesh and bloud: and this is the reason they doe so much desire them, but withall, this sheweth that they be carnall, not borne anew, for if they were, then would they bestow lesse time in reading and perusing those prophane and vnprofitable bookes, and would bestow more time in reading and meditating on this blessed Booke of God; yea, and the small account men make of Gods Ministers, whom the Lord calls his Messengers and Ambassadors; yea, the Angells of the Church.

Vse 2. Secondly, seeing all the dueties that we owe to God, either of hearing, praying, &c. must be performed of vs, not vpon compulsion, but willingly and cheerfully; we learne that

that euery action is accounted of by God, not according to the worke it ſelfe, but according to the affection of the doer. This the Lord himſelfe doth teach, when he ſaith, *This people come neere me with their mouth, and honour mee with their lippes, but their hearts are farre from mee: Eſay* 29.13. And therefore were their Sacrifices abhomination to the Lord, as he againe ſaith in another place, *I can not away with your new Moones.* And this was it made the poore widdowes mite commended aboue the reſt that offered of their ſuperfluity, *Luke* 11. 34. *He that ſhall giue a cuppe of colde water to a Diſciple, in the name of a Diſciple, he ſhall not looſe his reward.* Alas! what is the beſtowing of a mite, a braſen token? or what is a cuppe of cold water? are they in themſelues any thing worth to merit any thing at Gods hand? No, no, but God accepteth the manner more then the matter, how they are done, more then what is done. Mat. 10:41

Which may teach vs to labour

to haue our affections tryed, that whatſoeuer we doe in the ſeruice of Almighty God, may be done in truth and ſincerity of heart. This was *Iobs* comfort when hee ſayd, *O Lord, I haue eſteemed thy word more then my ordinary foode?* This was the Prophet *Dauids* comfort when hee could ſay, *Oh how doe I loue thy Lawe! it is my meditation continually*, *Pſalme* 119 *verſe* 97. And this ſhall be our comfort, when we ſhall goe the way of all fleſh, that wee can ſay with good King *Ezechias*, *Remember O Lord, that I haue walked before thee in truth, and with an vpright heart*: That we haue not been painted Sepulchres, deſiring to be accounted righteous before men, but within, full of all rottenneſſe and corruption, but haue laboured rather to be approoued of God.

Oh how ought our hearts and ſoules to be inflamed in a holy and godly zeale towardes the word of God, *the Law of the Lord* here ſpoken of, yea we ought more earneſtly to long

long for the *waters of this well of life*, then euer *Dauid* did for the *waters of the well of Bethlem*: and when we haue taſted how ſweet the Lord is, neuer, oh neuer to deale with the Lord, as the people of *Iſrael* did, *which loathed the Manna* that was ſent them from heauen. But much better ſhall it be for vs to cry out with the woman of Samaria, *Lord giue me to drinke of theſe waters*: for theſe waters being once taſted of, will keep a man that he *thirſt* not againe, but ſhall euer be refreſhed by the ſame to euerlaſting life. Io: 4: 15:

Laſtly, let vs herein labour to manifeſt our vnfained loue and liking of the word and Law of God, euen by our obedience thereunto, that we deſire to frame our liues thereafter, to obey the doctrine and word of God in heart and life, to be reformed by it, and to be conformed to it: CHRIST maketh this to be the eare-marke of thoſe that are his Sheepe, namely, this, *That they heare his voice and follow him*: And againe: *Heereby ſhall all* Vſe 3. Iohn 10:

men know that yee are my Disciples, and loue mee, if yee keepe my Commandements. So heereby shall men know that wee loue the Lawe of God, if wee studie to keepe it, to obey it in heart and life: But if wee haue in vs no care to liue thereafter, but breake the Law of GOD continually, and rebell against his Commandements: how can we be sayd to loue the Law of God? If a man should say hee loueth the Kings Lawes, and likes them well, and yet should euery day breake them wittingly and willingly, and bee euer playing the Traytor, would not all men condemne him as an hypocrite and a lyar? So, though most men doe say they loue the Word of God, and delight in his Law, yet seeing they doe daily breake it, and rebell against it wittingly, and willingly; by swearing, lying, prophaning of his Sabaoth, drunkennesse, swilling, pride, vncleanenesse, &c. It is manifest they haue no loue vnto it.

Thus

Thus much of the firſt part, ſhewing that the godly man is well affected to the heauenly Doctrine of the word of God, it is the delight and ioy of his heart.

Now in the ſecond part of the Verſe, the Prophet *Dauid* ſheweth the exerciſe of a godly man, that as in his heart he loueth and liketh the Word and heauenly Doctrine of the Law of God, ſo in his life hee is conuerſant in the ſame, his Meditations are much ſpent therein, hee is ſaid *to meditate therein day and night.* That is, the godly man doth much muſe and meditate, often exerciſing his minde with calling to minde and remembrance the heauenlie Doctrines, comforts, and inſtructions of the Word of God, and this hee doth not ſlightly and careleſly, but ſeriouſly and with good aduice, and to this end doth euermore ſet ſome time apart euery day, morning and euening, two times a day at leaſt, for the performance of this godlie duetie.

Doth meditate day and night.

Doctr. 3. The Law of God is a godly manschief delight.

HEere we see still, that a godly man, and one that shall bee truely blessed, the Lord requireth that he be no strãger, and such a one as sildome, or neuer, searcheth the Scriptures, but that he be much and often exercised in the holy and serious meditations of Gods law, in the diligent searching, perusing, and particularly applying of the heauenly doctrine of the word of God. And indeed this is here set downe as a true fruit of our loue to the world, as the loue of the word is made a true fruit of a godly man: for as it is impossible a man should be truely religious, and feare God, & yet haue no sound loue nor delight in the word of God; so is it likewise impossible a man or woman should truly loue the word of God in their heart, that sildome, or neuer, bestow any paines in the serious and earnest *meditation* of the same. *Dauid* calls God to witnesse,

nes, that the loue he bare to the law of God, was exceeding great, when he ſaid, *O how doe I loue thy Law?* And in the ſame verſe he ſeemes to proue the ſame to God, *it is my meditation continually:* which indeed is a note of true loue, to be euer thinking of the thing beloued. Pſ. 119:97

And in very deed, the carefull and diligent ſtudy, the often and earneſt *meditation* of the word of GOD, is the very life and ſtrength of all our worſhippe and ſeruice of God: for if men ſhould reade much, and neuer meditate, it would doe them no good: if men ſhould heare much, & often, & neuer *meditate*, they ſhould be little the better. If men ſhould pray much and often, and neuer meditate, they ſhould finde ſmall comfort. If men come often to the Sacraments, and doe not before and after *meditate* of the Couenant of grace, they ſhould not receiue much good thereby: ſo that you ſee this *Meditation* is all in all, it puts life to our reading, hearing, praying, receiuing;

uing; and without it all our reading, hearing, praying, and receiuing, will stand vs in small stead.

For without this *Meditation* this Law, which is the word of God, wil either in time be forgotten, whereby wee shall become vnmindfull of it, or else it will prooue as a Talent hid in the ground, vtterly vnfruitfull vnto vs: for this *Meditation* indeed is the third steppe of a true conuert. The first is to heare the word of God readily: the second, to remember it diligently: and the third, to *meditate* on it seriously, and this is compared to the *chewing of the Cud: Deut.* 14.6. 7. which is neuer found in the vncleane, but in the cleane beasts.

True it is, that hearing and reading the Word, will beget knowledge, but *meditation* is the speciall meanes to worke vpon the affection, for else all our knowledge shall onely be in generall, idle and swimming in the brayne, which may well bee called braine-knowledge, but no heart-knowledge: but by serious

ſerious *Meditation* we doe apply that we heare to our owne ſelues in particular : laying the doctrine to our owne hearts, applying it to our ſelues, to comfort our ſad ſoules, to humble them for our ſinnes, and to ſquare our liues thereby, that we may in all things keepe a cleere conſcience before God and man. The Lord giues *Ioſhua* a ſtraight charge to doe thus : *Let not the booke of the Lawe depart out of thy mouth : But meditate therein day and night : That thou maiſt obſerue and doe according to all that is written therein, for then ſhalt thou make thy way proſperous, and thou ſhalt then haue good ſucceſſe, Ioſhua* 1.8. and *Deuteron, 6. verſ.* 6.7.8. And thus the ſeruants of God haue bin much exercifed in meditation, and thereby haue growne woonderfull, not only in Knowledge, but in practiſe, as we may ſee in *Dauid, Pſ.* 119. who tooke great delight in Gods Lawe, and made it his *meditation* continually. And of *Iſaac* it is reported, that he went out into the fieldes in the euening

euening to meditate, *Gen.* 24.

Vse. 1. This reprooues the common fault in the world, that most men vtterly neglect this duety, sildome or neuer settle themselues to meditate in the Lawe of God, and his heauenly doctrine. It is hard to finde a man or woman that makes any conscience of this duety, to set themselues aparte, and set themselues in Gods presence, to call to minde, that they haue heard and learned, to apply it to themselues in particular, to humble them, or to comfort them. And this is the cause why most men hearing, and reading, so much as they haue, yet profit so little in knowledge, faith, repentance, and obedience. They can be content to heare the word preached and taught, and it may be, now and then to reade a Chapter: but to thinke vpon it, to ruminate vpon the word of GOD, and as it were to chew the Cudde, to call the same to minde againe, to apply it to themselues, to labour to profit by it: this they cannot endure,

this

this they care not for. For if men did carefully meditate of the things they heard and read, how they could be ſo ignorant in Gods word as moſt be? So voide of knowledge, faith, repentance, humility, zeale, patience, and the like gifts and graces, which accompany godly and holy *meditation*? For bookes of ſtatutes men wil not only haue them in their houſes, but at their fingers end: but Bible they haue none: And if they haue, it lyeth vpon the deske or Table, & they read it not. And if ſomtimes they read, yet they neuer meditate thereon.

Vſe 2. This may admoniſh all men, as they loue their owne ſoules, to make more care and conſcięce of the performance of this duety, to call to minde that we doe heare or reade, to thinke and muſe vpon it, to chew the Cudde, to lay it to heart; yea, and to apply it to our owne ſoules and conſciences in particular: This is like the rumination or chewing of the Cudde to lay it to be found only

onely in the cleane beasts, whereas they which chewed not the Cudde, were vncleane: This is the marke and propertie of a godlie and *Blessed man*, whereas the not doing it, is the marke of a wicked & vngodly man. Let vs then remēber that wee make the word of God our Meditation continually. Many men meditate much, some in one thing, and some in another; as they are led by fond affection: some thinke of honours, some of pleasures some of riches, some of one thing, and some of another. And of these they doate and dreame, talke, and speake continually. But here wee are taught another lesson, namely, that our mindes must especially be set vpō the word of God, that must bee our delight, and the ioy of our heart.

Deut. 14. 6.7.

3. Point. The last point in this Verse, is the circumstance of Time, namely, not by fits: But the godly man keepes a continuall course in the study and meditation of the word of God, sō as he setteth apart some time for the worship

worſhip and ſeruice of God, at leaſt twice a day to meditate and ſtudy in Gods Booke.

Hence we learne, that euery one that will liue a godly life, and ſo pleaſe God, that hee may find comfort to his owne ſoule, and bee bleſſed in the ende, muſt ſet ſome time apart euery day for the worſhip and ſeruice of God, to reade, pray, and meditate: and at the leaſt twice a day to call vpon his Name, to reade the word of God, and to ſtudy therin. This is that the Lord commandeth his people to offer vnto him euery day, *the morning and the euening ſacrifice*, at the leaſt twice euery day, they were commanded to worſhip God: and ſo the holy Patriarchs were wont to worſhip GOD morning and euening. So wee reade in *Gen.*24.63. That godly *Iſaac* went out into the fields in the euening to pray or meditate, to make himſelfe fit to pray. And, *Iob roſe vp earely to offer ſacrifice, and called his family together*: and this did *Iob* euery day: and

Doctr. 4. A godly man ſets ſome time apart euery day for Gods ſeruice.

Iob 1.5. Acts 10.2.

Dauid

Dauid in many Psalms sheweth that he did set some time apart euery day to worship God, in praying, reading meditating, &c. *Cornelius worshipped God continually*, that is, euery day, ac-
1 The. 5. 17. cording to the rule of the Apostle, *Pray continually*. And that we should not be weary of well-doing, Christ spake the parable of the vniust Iudge and poore widdow to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and weary, *Luke* 18. 1. The meaning is not that men should leaue their callings and other businesse altogether, to attend vpon hearing, reading, meditating, &c. but that we should be much and often in meditating, in prayer, in reading, &c. and in performing these blessed duties vnto almighty God. And at the least, three times a day, to pray and call vpon the name of God: In the morning when we doe arise, to giue vnto God hearty thankes, for keeping vs the night past, and to craue for a blessing at his hands ouer the day following:

At

At noone againe, euen when we receiue his good Creatures : And at night when we goe to reſt: And this godly practiſe the word of God prescribes vs, and the examples of the godly doe teach vs : *Daniel* prayed three tiues a day vpon his knees to God and prayſed him, as his manner was, though the King had made a ſtrict Law againſt it. *Euening, morning, and at noone, will I pray vnto thee, Pſal.*55.17. And againe, *Seuen times a day will I praiſe thee. Pſal.*119. 164. That is, many times. For the morning, *Early in the morning will I direct my prayer vnto thee :* And thus did *Abraham, Iſaac, Iob.* Secondly at noone or midday : ſo did *Peter, Peter went out to prayer about the ſixte houre, Acts* 10.9. That is, about twelue of the clocke, or noone-tyde. Thirdly, at night, in the euening when we goe to bedde to take our reſt, wee muſt then remember likewiſe to render the Lord thankes for the comfort of the day, and to craue his bleſſing for that night. Neither is this all, but

Dan.6.10

Gen:22:2:
Iob 1 5.

Gen:24:
Pſal.139
11
Pſal:19:5
Mat,13:23
Eſa 28,3:4

but in the night time when sleepe is departed from a man, and nature is sufficed with rest, he doth euen then call to minde the heauenly doctrine of the word of God, and doth muse and meditate therein, as the Text saith here, euen *day and night*. For God which hath bounded the day with the night, hath set no bound to a godly mans meditation. It is nothing to be, first, *one that heareth the word*: secondly, *one that receiueth it*: thirdly, *with ioy*: if fourthly, it shalbe but *for a time onely*, if he shall not also continue, and constantly perseuer *to meditate therein day and night*.

So as we see this is our ducty, to set some time apart euery day to worship God, as to heare, reade, pray, meditate, &c. We see men doe set apart, depute, and ordaine some certaine time euery day, for the food of the body, at the least twice a day, to eate and drinke, how much more then should we be carefull for our soules euery day, to reade, meditate and to pray? Of all the time we spend

in

in this world, none will bee more comfortable vnto vs in death, when we ſhall goe the way of all fleſh, then that which we haue beſtowed in the ſeruice and worſhippe of Almighty God.

There is not nowone houre ſpent in the ſeruice of God, but will then miniſter cauſe of ioy and reioycing: neither is there now one hour ſpent in the ſeruice of ſin and of Satan, but the remembraunce thereof will then be a terror vnto the ſoule, *Oh that men would be wiſe, then would they vnderſtand this: they wouldd conſider their latter end. Dent.* 32.29.

This ſeems to reproue the common careleſneſſe of the world, moſt men and women ſpend all their dais in delights and vanities, in ſports, and paſtimes, in ſcraping and raking together the things of this life, and in the meane time finde no time at all to ſerue God, that in twenty four houres hardly can ſpare one to ſerue God, one to read, heare, pray, meditate; yea, how many be there that *Vſe* 1.

neuer open their books to read one Chapter in the Bible all the Weeke long: How many be there that neuer spend one quarter of an houre in meditation, which neuer call vpon GOD from Sonday to Sunday? doth not this proue men to be carnal and vngodly? Do not these men do nothing of conscience, or with delight and loue to GOD and his worship, but al for fashion sake, or for feare of the Law? What difference is there betwixt those men, who sildome or neuer call vpon the name of GOD, and the beast they ride on? The beast arises in the morning out of his den and stroakes himselfe, goes to his meate, and so to worke: Euen so do they, neuer call on the name of God. In this thing wherein do such men differ from a very beast? How can such look for any blessing from God vpon their labours? Yea, how can they chuse but feare some fearefull iudgement and curse of GOD to ouertake them? And no doubt the cause why many ride and run earely

and

and late (and do not call on God for a blessing vpon their endeuors) cannot prosper and thriue in the world: No, God sends sometimes iudgements, plagues, and punishments vpon them, and all for the neglect of this godly and Christian duety, it is iust with GOD both to crosse and to curse both them and their labours.

Psal. 14. *Note.*

Againe, by the rule of this doctrine they are no lesse to bee reproued, who can be content now and then ro heare, reade, pray, and meditate, &c. But this must be at their leisure, when they haue nothing else to doe; but to keepe certaine times Mornings, Noones, Euenings, to leaue all sports, pastimes, delights, and businesse to goe to GOD, and serue him, and call vpon his name, they cannot abide that, they will not bee so tyed and restrayned; but as the man in the Gospell, when CHRIST called him, first he must goe bury his father: and him that would goe *Bid his fritnds fare-well.*

So many could be content to serue God, and to pray vnto him, but they must keepe their friends company: or as those that were bidden to the feast; One hath his oxen and gaine to hinder him, another his wife, his pleasures and delightes, which he is married vnto, and so can finde no time to serue God, euen the least thing in the world is mater sufficient to hinder them from seruing of God, these men shewe that they find no comfort at al in the seruice of Almighty God, no good, no fruit, no benefit: for if they did, they wold not be such strangers vnto it.

Vse 2. Let euery one bee exhorted and stirred on to this duety, if we haue not begunne, now to beginne, and in the feare of the Lord to imitate Gods children, as *Dauid* and the rest. Let vs set some time apart euery day for the word and prayer, else wee shall neuer prooue our selues good Christians, else wee should neuer find true comfort, else we can neuer looke

looke for Gods blessings vpon vs: let vs then set apart some of our idle time that we bestow in talking, in walking, in playing, in vaine delights, or else idlely, and bestowe it on Gods seruice and worshippe, in hearing, reading, praying, meditating, &c. *Dauid* earely in the morning preuented the day light, yea at mid-night would hee be so busied. The Eunuch in his iourney was reading the Scriptures. Let vs then neuer arise in the morning, or goe to bedde, but as duely let vs euer bee mindfull of this duety. Let vs not mis-spend our precious time. Let vs (I pray you) consider why wee liue here in the world, not to spend and consume our time in toyes and vanities but to serue God, and to seek for comfort and saluation vnto our owne soules: Let vs therefore so spend it as we may haue comfort in the end.

Last of all, we are here exhorted to be very carefull, after wee haue begunne a good course in godlines, *Vse.* 3.

to persevere and to continue in the same *Day and Night*, euen vnto the end; not onely in the day-time of prosperity, but in the night-time of aduersity, for vnto GOD *The day and night are both alike*: Many make a fair beginning, but the end is very feerefull and daungerous: Many lay their hands to the Lords plough, but in the end they looke backe. *Lots* wife seemes as forward as her husband: shee goes out of Sodome as well as he, shee takes her iourney with her husband, but she did not continue and holde out to the end; but lookes backe contrary vnto the commaundement of GOD, and so was turned into a pillar of Salte: And she beeing made a spectacle to all back-sliders, our Sauiour puts vs in minde of her, when hee saith; *Remember Lots wife*, And *Paul*, when he had preached the Resurrection of CHRIST, *Agrippa* sayde vnto him: *Thou perswadest mee almost to become a christian*. But there he stayed and rested and would proceed no further,

Pla 139:12

Luke 9:62

Luke 1732

Acts 26.28

further. Theſe are fearefull examples, It had beene better for ſuch, *They had neuer known the way of righteouſneſſe* : for indeed in a Chriſtian race there is no ſtanding at one ſtay, for not to goe forward in religion is to goe backward. 1 Pet.2:21

And thus much for the deſcription of a godly man affirmatiuely, ſhewing what he doth careſully embrace and follow : *But his delight is in the Law of the Lord,&c.*

The first Psalme.

VERSE 3.

He shall bee like a Tree planted by the Riuers of waters, that will bring forth her fruit in due season, whose leafe shall not fade, So what soeuer he shall doe, shall prosper.

HItherto the Prophet *Dauid* hath described vnto vs a hodly and righteous man, such a man as is truly blessed: both negatiuely shewing what be the euills he must carefully shunne and auoide, as also affirma-

affirmatiuely, by those vertues and holy duties which he doth carefully imbrace and follow.

Now in this verse the Prophet proceeds to set out the happinesse of a godly man, or wherein his happinesse doth consist. And this doth he, first by a similitude, comparing him vnto a pleasant, fruitfull, and flourishing tree: secondly, by that blessed successe God giues vnto a godly mã in the end of this verse.

Wherein the godly man is blessed.

Parts of the verse.

The precedent part of the verse, the similitude it selfe, it hath in it these parts.

First, whereunto the godly man is compared, *to a Tree.*

Secondly, the nature of this Tree is described, not euery common or triuiall Tree, but such a Tree, which for the originall of it, *planted*; secõdly, for the situation of it; *By the riuers of waters*: thirdly, for the propertie of it, *that will bring forth her fruit in due season*: fourthly, by a contrary property, *whose leafe shall not fade.*

First then, obserue by this similitude,

litude, that man is compared to a Tree, and in three things especially, the shape, the growth, and the state of a tree.

Man like to a tree.

1 In Shape.

Man may well be compared to a tree in respect of his shape. For as a Tree consists of the root, the stock and the boughes, or branches, euen so doth man this mysticall tree. He hath his head which is the root, and haire as small roots, his body as the stocke, and his armes and legges as so many boughes, and fingers, and toes as lesser twigges: Onely the difference betweene the naturall tree, and man this Mysticall Tree is this: The naturall tree is rooted in the earth, receiuing as *Esaus* blessing the *Fatnesse of the same*; but man, this *heauenly Plant*, deriues not his iuyce and nourishment from the fatnesse of the earth but from heauen aboue, according to Gods wise disposing of his roote, which is aboue not below; and therefore are we exhorted by the Apostle to set our affections on heauenly things, and not on things

Gen. 27. 28

things here below, for we through Chriſt, are made partakers of the diuine Nature, in heauen therefore muſt our conuerſation be. 2 Pet. 1:4

Secondly, man may be ſaid to be like a Tree in reſpect of his growth; for a *tree* at firſt is flexible by nature and ſo by degrees, a little and little, grows to be ſtronger and ſtronger, till it come to perfection, and then again begins to wither & to dry vp; ſo fareth it with man this myſticall Tree, while hee is in the ſtate of infancy, he is a tender twig, and his mind is as flexible as a twig: eaſily inclined to vertue if hee be accordingly educated, or elſe to vice if the ſame be neglected: an excellent caueat to all parents and gouernors of youth, that they take a due time of correcting & educating of theſe tender plants; namely, to bend the tree while it is a twig, for if it be ſuffered it will grow to be cureleſſe: And as man is like to a tree in reſpect of his infancy and tender age, ſo in reſpect of his decrepit olde age; for when In growth 2

when the Tree is once come to his perfection in growth, it then decays and declines: so fareth it with man, let him seeme to bee as tall and as straight as a Cedar Tree, he must become a shrub againe, and stoope to age. For mans life is well compared to a day, whose euening will most certainly follow his morning, vntill the night of death cause him to sleep in the graue: For as *there is a time to be borne, so there is a time to die.* Be it, that thou now seemest to bee as strong as the Oake, and as tall as the Cedar, as flourishing as the Bay tree yet at last rottennesse will creepe into the strongest Oake, & strength and tallnesse will be abated in thee, *when the keepers of the house shall tremble, &c.*

Eccle: 3: 1

Eccl: 12: 3

3 In Srate.

Thirdly, man may be compared to a tree in respect of the state of a Tree, and that diuers wayes.

1

First, as the tallest Cedar is in greatest danger of winde and weather: Euen so the man that is tall, either in place of authority, riches, honour,

honour, or the like, is moſt ſubiect to the aſſault of Satan, and the rage of wicked: And men of ſuch excellent places in Church or Commonwealth, are more ſubiect to changes, diſfauours, to enuy, inſurrections, poyſonings, murtherings, as to ſo many raging winds, whereas thoſe that with little *Dauid*, *Tend the ewes great with young*, are free from theſe aſſaults.

Loca quæ aliis celſa, ipſis prærumpa videntur. Seneca.

Secondly, it is commonly ſeene the more tall the Tree is, the leſſe fruitfull. So fareth it with man naturally, vnleſſe men be ſeaſoned by grace, riches, honour, dignity, or the like, are great occaſions of an high minde, and a high mind is like vnto a mountaine, which the higher it is, the more barren it is. Whereas if hee bee meane, and humble of Spirit, hee may fitly be compared to the vallies, *which are euer fruitfull*, and as the Pſalmiſt ſaith, *Stand thicke of corne*: For humility is the ground-worke of Chriſtian vertues, and pride the roote of all euil,

2

euill, and the queen of all vice.

Thirdly, and lastly, the end of euery tree is to becom either timber for building, or fewell for burning: So fareth it with Man this mysticall tree; when death commeth, which is Gods Axe by the which hee doth cut vs downe, he becommeth either timber for the Lords house, *when this earthly Tabernacle shall be destroied, to be a building, not made with hands, but eternall in the heauens*: or else alasse but fewell for the fire of GODS wrath, euen in *Tophet*, where there is fire and much wood, and where the Lords wrath, as the bellowes, shall neuer cease blowing and kindling the same.

It is here first of all to bee noted that the Spirit of God sets out the happinesse of a godly man, by comparing him to a godly greene Tree. Hence we learne, first of all that it is not onely lawfull but a commendable & profitable kind of teaching for Gods Ministers to illustrate pointes of doctrine by similitudes and comparisons,

parisons, so that they bee familiar and fit to make the people conceiue what they teach; and to raise comparisons from the ploughe and plowshare, to that end, that euen the simplest in a Congregation may vnderstand what is saide, and what is taught. This was the course of the Prophets from time to time in their sermons to the people. This was the course of our Sauiour himselfe, who in all his Sermons vseth both Parables and similitudes, comparing good men to good Trees, bad men to bad Trees, comparing himselfe to a Vine, the father to a husbandman, vs to branches; himselfe to a shepheard, we to sheepe, and the word to twenty things: as seed, Mustard-seed, &c. to teach all those that are Gods Ministers, that when they preach vnto their people, that they lay not vp their speech in a mist of words, but so to deliuer it as that the meanest and shalloweſt amongest the hearers may vnderstand it. Thence came the profession of *Paul*,

Ioh. 15.
Mat. 13
Iohn 10:1
Mat. 3:10
Luk. 8:4

We

we preach not our selues, but Christ Iesus our Lord. 2 *Corinthians* 4.5. And hence came that worthy resolution of his, *I had rather in the Church to speake fiue words,&c. that I might instruct others, then ten thousand words in a strange tongue,* 1 *Corinth.* 14.19. In which words by strange tongue, we are not simply to vnderstād *Hebrew, Greeke. Latine,&c.* but by speaking of the mother-tōgue in a strāge maner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meat to the little one, and doth babble vnto them in their owne stammering tongue: so must Preachers proportion their Doctrine to their hearers capacity, and fitte his tongue to their vnderstanding.

This may serue to reprooue such kinde of Preachers, who seeke not to preach CHRIST crucified, but preach themselues, euen such as in handling the word of God, & preaching the Gospel, seek to shew their owne learning, wit, art, & memory, and so indeed preach not Christ, but them-

themselues, like the old Pharisies, *Louing the praise of men more then the praise of God*: But what, shall *Dauid* the Prophet of the Lord, or rather the Spirit of God in him, stoope so low as to speake to the vnderstanding of all men, by similitudes, comparisons, and the like: And shall sinfull man, a worm of the earth, exalt himselfe aboue God, to seek only to tickle itching eares with the words of mans wisedome?

Vse 2. Seeing Gods Ministers must bee faithfull Teachers of the trueth of God, and must deliuer the same in the plaine euidence of the spirit, not with the enticing words of mans wisedome; This serues to direct the hearers in the arte of Hearing: They must submit themselues to Gods ordinance, and be ready to know the will of God, we must not haue itching eares, that are not able to suffer wholesome doctrine, like the Gentiles who despised the preaching of the Apostles, because it was not stiled with mans painted eloquence,

esteeming it foolishnes. What is this
1 Cor:1:2. but to stint the spirit, and to teach the Lord to speake? prescribing the minister what he shall say, and restraining our hearing what we will heare? What then will follow but that we shall heare without fruit, & the word to be vnto vs only a sauor of death vnto death.

Doct. 2. Double vse of all the creatures of God.

Hence we obserue here a second point of doctrine, that seeing the Prophet compareth a godly man to a *Tree*; That of all the creatures of God there is a double vse, one Naturall, the other spirituall. As a *Tree* in nature signifies such plants of the earth as bring foorth fruit according to their kind. Now besides this naturall signification, it serues to put vs in minde what we ought to be; namely, fruitfull *trees* in the Lords Orchard, lest if we be barren or bad, we proue fewell for the fire. A man hauing a *tree* in his Orchard, if it bring forth nothing but leaues, he will cut it, and prune it, and dung it; but if after all this cost and labor

it remaine ſtill barren, he will then hew it downe as good for nothing but fewell for the fire. Hereby we may ſee how God will deale with vs: We be all *Trees* here planted in the Lords orchard, he doth water vs with the preaching of the word, hee cuts vs and prunes vs. Now if after much coſt and labour we ſhall remaine barren ſtill, if the Lord come three or foure yeeres, and ſtill no fruite will be found, hee will then bethinke him to ſtub vs vp that wee couer not the ground. So by ſowing of corne into the ground to maintaine mans life, our Sauiour leades vs to conſider of another thing: for as the ſower caſts his ſeede abroad into ſundry ſorts of ground, and they according to their nature, bring forth fruit accordingly: Euen ſo the Miniſter of the word, ſcatters and ſowes the ſeede of Gods word into the ground of mens hearts, and as they be prepared, ſo they bring forth fruit: So by a weauers ſhuttle wee ſee the ſhortneſſe of mans life, gone

Eſay 5: Luke 8:4:5

in a moment. Dost thou see how the wind driues the chaffe and dust of the earth about, giuing it no rest vntill it be cleane dispersed away? Oh consider then now the curse of God shall follow and torment the wicked and neuer let their soules be at rest, till it consume them. Dost thou lie downe into thy bed euery night? oh remember that thou must shortly lie down in thy graue, be couered with dust, and therefore prepare to die in the Lord. Dost thou see the beautifull grasse and hearbs of the earth, cut downe and wither away? so thy beauty and riches shall fade and perish. When thou seest a stinking carion, there behold a picture of thine owne selfe, for no carion is so loathsome to man, as a rebellious sinner to God. Dost thou put on thy cloths to couer thy nakednesse? Oh labour for the precious robes of Christes righteousnesse, *That thy filthy nakednesse doe not appeare.* Doest thou but wash thy hands in water, oh labour for the bloud of Iesus Christ,

Verse 4 of this psalm.

Esay 69

Reu: 3:: 8

to

to wash away the spots of thy sins ? Dost thou but sit downe to eat and to drink to nourish thy body, without which it could not liue: Oh consider that thy soule doth much more stand in neede of the bread of Life, the food of thy soule ? Dost thou see sometimes brimstone burning : oh consider and quake for feare of the dreadefull iudgement of God vpon *Sodome* and *Gomorah*, that were burned with fire and brimstone ; and how all sinnes shall haue their portion in the *Lake of fire and brimstone* ? Dost thou but take a booke into thy hand, and open it leafe by leafe : Oh consider, that the time will come when the *Bookes of thy conscience shall be opened*, wherein all thy sinnes are written one by one, and thou shalt thē receiue according to thy works. And thus we see that of all the creatures of God, there is a double vse to be made of them: The one Naturall, the other Spirituall; one Temporall, the other Eternall.

Psal:51:15

Gen:19

Reu.20

He shall be like a Tree planted by the Riuers of water.

THis part of the similitude doth signifie vnto vs our implanting and ingrafting into IESVS CHRIST his mysticall body, by the worke of GODS spirit, and by the meanes of a true and liuely faith.

This word *planted*, it is a metaphorical speech and borrowed from the practise of husbandmen, who first take vpp their plants out of the nursery or place where they first spring vp, and then *plant them* in the Orchard or Vineyarde: so fareth it with man this *heauenly Plant*. And the comparison holds good in diuers things.

I First, for the circumstance of *time* when the plants of the earth are thus remooued, and that not vsually in sommer, when the heate of the yeere is vp, and the sap is gone vp into the plant, but in the winter time

time this is vſually to be ſeene for the moſt part. Euen ſo, the time in the which the godly man is planted, it is in the winter time, that is, the time of ſorrow and ſore affliction; not in the ſommer of peace, When all things outwardly may ſeeme to go wel with a man, & he ſaith peace peace; but when God doth giue vnto a man the ſight of his ſinne, and lets him ſee the reward of ſinne, euē eternall death : Oh, when a mans ſins doe thus muſter themſelues before vs, and againſt vs : oh this winter time, this time of affliction and ſorrow : now is the ſeaſon of the remoouing of this heauenly Plante *Man.* 1 Pet. 2:21

Secondly, as a plant is remoued, not when it is fruitfull, but remoued to that end it may be fruitfull : So fareth it with man this myſticall *Tree* : We are not fruitfull by nature before ſuch time as we are *planted* and ingrated into Ieſus Chriſt, for till then we bring forth nothing but bitter and vnſauoury fruit; but

wee are planted to that end we may be fruitfull, & being once in Christ, wee shall then as liuing *Plants* of that *liuely stocke*, bring forth fruit incontinently.

In particular, this *planting* hath in it two things.

1 *Plucking vp.*

2 *Setting downe.*

The plucking vpp shadowes out vnto vs three things in the conuersion of a sinner.

First, our separation from the world, he cannot bee in Christ that hath his rooting still in the earth, amongst the men of the world: and therefore as we haue heard before, we must bee carefull, that *we walke not in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull*: They are as so many noysome shrubs that will be ready to fret the tender *plants* of the Lord, and to annoy them, and therefore we must be remoued from amongst them, that is, must haue no secret society with them.

Second-

Secondly, it ſignifies our deliuerance from the power of originall ſinne thus: For as a *plant* once remoued receiues no more iuyce nor nouriſhmente from the olde earth, from which it is remooued, but from that ſoyle into the which it is planted: So fareth it with this heauenly *Plant*, being regenerate and ingrafted into Ieſus Chriſt, there will follow ſuch a chaunge of will, affection, vnderſtanding, and the like faculties of the ſoule and body, that whereas before they were altogether earthly, carnall, and vaine, ſo now they mind heauenly things, beeing ſanctified by the ſpirit of grace; and the power of nature, that is, that old ſap of ſinne, being done away. Rom. 6

Thirdly, it ſignifies a Chriſtian mans ſorow for ſinne: for as no *plant* can be remoued from one place to another, but the axe and other inſtrument of the husbandman muſt be layde vnto it, and many a roote muſt bee cut off before it can be remo-

remoued: So fareth it with man this *Heauenly Plant*; the Lords husbandmen, which are his Ministers, they must bring the Arke of Gods word and lay the same to the roote of our consciences, and we must haue many an vnprofitable sprout of nature cut off, before we can be taken out of nature, and ingrafted into Iesus Christ; the roots, that is thy affections, that haue taken such deepe rooting into thy profits, into thy pleasures, and the like; Al these must be cut off before thou canst be planted into Christ.

Doct. 3. All men that are not ingrafted into Iesu Christ are miserable.

Hence marke, in that the Prophet *Dauid* compares a godly man thus to a *Tree*, not wilde but planted, and that by the *Riuers of water*, and that this is a signe of our insition or ingrafting into CHRIST, his mysticall body, whereby we are made members of the same. Hence I say, we are taught that all men out of CHRIST are miserable, onely they be blessed that be vnited vnto IESVS CHRIST, and ingrafted

ted into his mysticall Body. Our sauiour speaketh of this when hee compares his Father to a Husbandman, himselfe to a Vine, and all of vs to braunches: Now he shewes, that those that be not ingrafted into him, that they be but dead and withered boughes, and therefore they must be burned in the fire. We are all by nature wild Oliues, that bring forth nothing but sowre and vnsauoury fruit till wee be transplanted by the spirit of GOD, and ingrafted into the sweete Oliue Iesus Christ. Wee see this plaine by common experience, take a science from a Tree, and vnlesse it bee ingrafted into another stocke, it will die and neuer beare fruite: So, vnlesse wee be grafted into Iesus CHRIST by faith, and the spirit of GOD, we must needs wither and come to nothing, but proue fewell for the fire of GODS vengeance. And *Paul* shewing the estate of all men by Nature, out of Christ, saith; *that wee are all dead*

Ioh. 15:1:2
Rom:11

in

Ioh 3:3:5
1 Cor.4:4
2 Tim:2 26
Iohn 8:33

in trespasses and sinnes; The children of wrath; yea the very vassals of the diuell, and limbes of Sathan, heires of GODS vengeance and eternall damnation, *we are without GOD in the world, strangers from the commonweale of Israel,* in a cursed and damnable estate. *Vnlesse a man bee borne anew hee can neuer enter into the kingdome of heauen.* Yea, the diuell is called the GOD of this world, because all men, by Nature, are his vassals and slaues, he raignes and rules in them. We are in the diuels clawes, and taken in his snares to do his will. This is the common slauery of all, high, low, rich, poore, noble, and simple. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *wee are neuer bound to any,* yet vntill the sonne of righteousnesse Christ Iesus do make them free, this is their captiuity. We reade in what an intollerable bondage the people of Israel were in, in Egypt vnder *Pharaoh:* But it can no way figure out vnto vs the misera-

ble

ble ſlauery and bondage that euery man is in vnder the ſpirituall *Pharaoh* Sathan; for here the ſoule, the will, the affection, and all are captiued and held in his ſnares, *To doe his will.*

The vſe herof may ſerue to humble vs, & to cauſe the lofty to ſtrike ſaile, which ioy ſo much in outward things, riches, honour, beauty, ſtrength, authority, &c. Alaſſe! what of all theſe when in the meane time thou thy ſelfe art but a ſlaue vnto ſinne and ſathan, a dead and withered Tree, reſerued for the fire of GODS wrath, eternall death is thy ſureſt inheritance: If thou haſt thy right what canſt thou expect but the fire of hell? It is Natures deſert, and that which Nature doth ayme at: Why art thou then (O man) ſo ſecure when thy ſinnes haue caſt thee into ſuch a diſmall eſtate: Oh let vs labour to come out of it, let vs not ſuffer our eyes to ſleepe, nor our eye-lids to ſlumber till wee haue got the aſſurance that we are taken out *Vſe* 1.

out of the ſtate of nature into the ſtate of Grace, and to be by faith ingrafted into this true ſtocke Chriſt Ieſus.

Vſe 2. Secondly, this ſhewes that all thoſe that liue and die in the eſtate of Nature vnregenerate, not borne anew, not ingrafted into IESVS Chriſt, muſt needs periſh and bee damned for euer. The Apoſtle ſhewes that all men by Nature bee ſtarke dead in treſpaſſes and ſinnes, and that all by Nature are the children of wrath, as well as others; high, low, rich, and poore; olde, yong, learned, and vnlearned: This is that our Sauiour ſaith, *Vnleſſe yee repent ye ſhall all periſh.* And againe, *If any man abide not in mee, hee is caſt off as a withered braunche, and men gather them and caſt them into the fire, and they burne*: Oh! how ſhould this admoniſh all men to look about them: It is wonderfull to ſee how men go on from day to day, ſecurely in their ſinnes, and neither thinke of heauen nor hell, but perſeuer and continue

Ioh. 3:3:5
Eph. 2:1 2:2.
Luke 13:3
Iohn 15:6

continue in their ignorance, vnbeleefe, and hardneſſe of heart, in ſwearing, contempt of the word, prophaning the ſabbaoth, in lying, ſtealing, adultery, &c. *O conſider this yee that forget GOD !* Oh conſider the woefull and fearefull eſtate of all ſuch as liue and die out of Chriſt in the eſtate of nature, they muſt needes periſh and for euer be damned : Oh thinke of this, and the LORD giue thee vnderſtanding in all things, that euery day thou riſeſt thou art in danger to looſe thy owne ſoule, and therefore lay this doctrine to heart, and know that it is not good to dally in ſuch points, GOD will not be mocked : And therefore now beginne to repent and turne vnto GOD while it is called to day : Deferre no longer, but repent and ſeeke to bee reconciled to God while it is called to day. Pſalm 50.

The ſecond part of this doctrine is, that as all thoſe that bee out of Chriſt, are miſerable and curſed, and if

if they liue and die in the stare of Nature, cannot be saued: So on the other side, all those that are regenerate, and borne anew, that be ingrafted into Iesus Christ by faith and the spirit of God; so as they be the true and liuely members of Christ his mysticall body, they are blessed and happy. Now that these are blessed it may appeare in that blessed prayer Christ made a little before his passion; Hee begs this at his Fathers hand, *That all the Elect might be one in Him, and He in them.* And this he begs often and earnest vnto his Father for: which shewes, that it is a matter of endlesse moment and great importance. Now that such as be one with Christ, are truely blessed, let vs consid r a little what great and incomparable benefits we receiue by this our planting and ingrafting into Christ his mysticall body.

First, hereby it comes to passe that euery true beleeuer hath sweet vnion and communion with God the father,

Father, Sonne, and holy Ghost: so as God the Father loues him as his child, takes care of him, doth blesse him, and prouides a kingdome for him: So God the Holy Ghost is his comforter in all estates: so as hee is now the child of God, hath Iesus Christ to his elder brother, and all the Angels in heauen haue charge ouer them.

Comforts arising of our ingrafting into Christ.

1

Psal. 90

Secondly, euery true and liuely member of Iesus Christ, is reconciled to God and iustified in his sight, so as he hath the pardon and remission of his sins in the bloud of Iesus Christ bestowed vpon him, against whose faith the gates of hell shall neuer preuaile.

2

Rom. 5. 1
Rom. 8. 1

Thirdly, euery true and liuely member of Iesus Christ is partaker of all the merites of Christes sufferings and obedience, as if hee had done them in his owne person, CHRISTS merites be his merits, CHRISTS death is his death, Christs righteousnesse is his righteousnesse; so as God will not call him

3

to account for his sinnes, or looke on him as hee is in himselfe, but wash his sinnes away in the bloud of his sonne, and behould him as hee is couered with CHRISTS owne righteousnesse and obedience.

Benefits which arise from our ingrafting into Iesus Christ.

And hence we haue three wonderfull benefits that wee are ingrafted into Iesus Christ. There be three things which make euery man miserable in Gods sight.

1.

Gal:3:10

First, the guiltinesse of sin, whereby euery sinner stands bound to vndergoe and suffer the curse of God for his sinnes and breach of his holy Law.

Secondly, the corruption and filthinesse of sinne, which makes a man more loathsome then a toad or serpent in Gods sight; so as this makes a man abhominable, and all he doth

Col:21

exceeding loathsome.

Thirdly, there is the euerlasting curse of God due vnto vs for sinne, which a carnall and vnregenerate man is in danger of euery day and houre,

houre, and which ſhall one day as certainly be executed vpon the wicked, as now they liue.

Now in Ieſus Chriſt, by being vnited to him, and being members of his myſticall body, wee haue three wonderfull remedies, againſt theſe three fearefull miſeries.

First, for the bond of obligation againſt vs, He hath taken it away, & nayled it to his Croſſe, and croſſed and cãcelled the ſame with his own heart bloud. Col. 2:14

Secondly, for the ſtinking filthineſſe and corruption of ſinne, Chriſt hath both perfectly obeyed the Law for vs, and alſo couered vs in his own righteouſneſſe, as *Iacob* in *Eſaus* garment. Rom. 8:1

Thirdly, for the moſt iuſt and intollerable puniſhment, he ſtood in our ſtead vpon the Croſſe, and paid the full price and puniſhment for our ſinnes: for when Chriſt ſuffered in our ſtead, it was as much as if we had ſuffered. Eſay 53:5; Gal. 2. 20: Reu. 1:6.

The fourth maine benefit which

euery godly man hath, by being one with Christ, is sanctification: which is a wonderfull and supernaturall worke of Gods holy spirit, whereby euery godly man that is a true and liuely member of Iesus Christ, is freed both in mind will, and affection from the bondage and slauery of sinne and sathan, and is by little and little inabled and strengthened by the spirit of God, to will, desire, and approue that which is good, and holy, and to walke in it.

And this sanctification hath two parts, Mortification, and Viuification: by the former is sinne euery day more and more mortified, weakned, and consumed: by the latter, inherent righteousnesse is put into them, whereby they walke with GOD in newnesse of life.

Now both these parts of sanctificatiō are wrought after this maner. First, after the Christian man is vnited to Christ, planted into him as into a Stocke, and become a liuing member of his mystical body, Christ

Iesus

Ieſus then by his Spirit workes in him two bleſſed works.

Firſt, the godly man ingrafted into Ieſus Chriſt, receiueth power and ſtrength from the death of Chriſt to dye to all ſinne: So as the power of Chriſts death and paſſion both kill ſinne, and mortifie their corruptions. *For as many as are baptized into Ieſus Chriſt, are baptized into the ſimilitude of his death, Rom.* 6.4. So as the death of Chriſt is as a corroſiue to eat vp & to conſume all rotten fleſh and the corruptions of our hearts, it eates out ſinne and frets it away by little and little, till it be vtterly aboliſhed by death when our ſanctification ſhall be perfected.

Secondly, euery godly man receiueth power and ſtrength from Chriſts reſuerection to riſe out of the graue of ſin to newneſſe of life to walke with God in holineſſe and righteouſneſſe. Euen as we ſee al the parts of the body being ioyned to the head, receiue life & motion from it; Euen ſo euery Chriſtian, as ſo

many partes and members of Christ Iesus the Head, receiue from him spirituall life and motion, whereby they walke with God in new obedience.

Vse 1. This doctrine doth first of all condemne the doctrine of the aduersary that man hath free-will in himselfe: we see here, that this mysticall *Tree Man*, must be *planted*, hee can not plant himselfe. Indeed man at his first creation had free-will in himselfe, but since his fall, that blessing is now fallen away and vtterly lost in man. And the proofe of this point may appeare vnto vs, if we will rest vpon the testimony of GOD himselfe, who professeth that of man: that *The imagination of mans heart is euill, from his youth vppe*. Now what good can bee willed of him who is first euill? Secondly, whose heart is a fountaine of all euill. Thirdly, whose imaginations, as streames of that fountaine, are euill, and that not for a time, but euer *from his youth vp*. So that now since the fal

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of man, the freedome of mans will to goodneſſe is ſo inthralled and eclipſed, as that of our ſelues we cannot plant our ſelues into grace, or into Chriſt : for we are as *Trees*, not plãting our ſelues, bnt muſt be planted by God, *For hee ſhall be as a Tree planted.*

This magnifieth the free grace of God aboue mans free-will, or merit; for whereas we do faile to plant our ſelues', yet, as it appeareth by the Text, we are planted. It is the Lord that muſt worke in vs both the will and the deed; he muſt turne himſelfe vnto vs, before we can turne vnto him. This is acknowledged by the Prophet *Daniel* in that worthy praier of his when he ſaith, *Compaſſion and forgiueneſſe is in the Lord our God, albeit we haue ſinned againſt him.* This is taught by the Apoſtle when hee ſaith, that *Eternall life is the free gift of God*. Yea our Sauiour Chriſt himſelfe doth confirme the truth of this when he ſaith; *Euery plant which my heauenly Father hath not planted,*

Vſe.2.

Lam:5:21

Dan.9:9
Rom:6:23.
Epheſ.2:8
Luke 12:32

Mat:15:13

shall be rooted vp. Yea it is worth our best obseruation, that the whole worke of mans saluation is called by the name of the worke of Grace or of Mercy. And therefore on what part soeuer we cast our eyes, we shal see the free grace and mercy of God Beginne we at the foundation of all *Gods eternall election*, and come from thence to the period of all *Mans glorification*, and still aske the question from what root each part springeth? The answer must bee, from the free grace and mercy of God: It was the free grace & mercy of God, that he should elect vs: It was the free grace and mercy of God, that he should send Christ to redeeme vs; It was the free grace and mercy of God that he should call vs, that he should iustifie vs, that he should sanctifie vs; and what can it be but the free grace and mercy of God that we shall be admitted to an *Inheritance immortall and vndefiled*? So that we see here in the whole work of mans redemption by Christ, there is no footing left for humane

1 Pet. 1:4

humane merite : For the free grace and mercy of God and mans righteousnesse cannot possible stand together, they wil neuer admit any composition, and therfore we must conclude for the whole worke of mans redemption, and say ; *Not vnto vs Lord, not vnto vs, but vnto thy Name giue the glory.*

Iastly, seeing all men out of Christ be miserable, and those onely that be in Christ be blessed, let vs labour while we liue, to be assured of this, that we are regenerate, that we are the true, and liuely members of Iesus Christ. All mẽ say they hope to be saued, but those that be planted and ingrafted into him, none but they that bee regenerate and borne anew, none but such as doe repent and beleeue in Christ Iesus, and bee the true and liuely members of his mysticall body. *Vse 3.*

Iohn 3:6
Rom. 1. 16
1 Cor. 1. 21

And to the end that wee be not deceiued in so waighty a matter, but that we may assuredly know whether Christ dwell in our harts by his spirit,

Spirit, and we dwell in him by faith, ſo as we be true and liuely members of his myſticall body; let vs try it by theſe two waies. Firſt by the power of Chriſts death: Secondly, by his reſurrection. If thou be a member of Chriſt, thou ſhalt find the power of Chriſts death, dayly crucifying the old man, and eating out the corruption of thy nature: for as we ſee in a mans body, whē there is much dead fleſh in a wound, they lay corrazie medicines to it, to eate it out; ſo the death of Ieſus Chriſt applyed to our hearts by faith, doth fret and eat out as a corzy the corruption of Nature, our dead fleſh: So as CHRIST by his death maketh all his members die vnto ſinne, ſo as they cannot liue in the bondage and ſlauery of ſinne.

Rom. 6:1: 2,3. Rom. 6:8 7:8.

Now then prooue your ſelues, you hope to bee ſaued by Chriſt, Ieſus: But be not deceiued, Chriſt died for none but ſuch as be vnited to him, his true and liuely members: And none are his members but

but such as find and feele the power of his death, to mortifie, kill, and weaken the power of sinne, and naturall corruption. Doe you then find sinne to die in you? Doe you finde the strength of your corruption to be abated, the heate of it to bee alayed? Doe you feele CHRISTS death fretting it out, so as you can say; I hate sinne, I abhorre sinne? It is as bitter as worme-wood vnto me. Doe you find this chaunge in your liues, that you leaue your old sinnes, labouring to get out of ignorance, to leaue swearing, lying, stealing, drinking, whooring, &c. then your case is good, it is an euident token that you are ingrafted into Iesus Christ. But if on the contrary part you finde that sinne is as strong now as euer it was, and that you are the same now that you were seauen yeeres agoe, now dying ta sinne, and rising to newnesse of life. Oh deceiue not your owne soules any longer: your case as yet is fearefull, you bee not the liuely members

member of Iesus Christ; but wilde Oliues, dead branches, good for nothing but fewell for the fire.

Which bringeth forth her fruit in due season.

THis is the second property of that *Tree* whereunto a godly mã is compared: namely, as it is well planted and seated by the *Riuers side*, where it hath continuall iuyce and nourishment, and is well watered: Euen so likewise it is fruitfull, and yeeldeth sweet and pleasant fruite to him that planted it. And that *in due season.* Euen so the godly man being ingrafted into Iesus Christ, as by a riuers side, and being a liuely member of his mysticall body, he bringeth foorth mueh good and pleasant fruite, and that in *due season*: When as it may best stand for the glory of GOD, and the good of man.

Here wee see then who are the true

The secõd property of this tree This Tree whereunto the godly man is compared is most like to be the palme tree *Moler. in Psal. 1. Palma gaudat riguis totoque animo bibere gaudet Pli. lib. 13: 4 Pla. 92. 12*

true and liuely members of Iesus Christ, who is a true godly man: and who is planted as this good *Tree* in Iesus Christ the true Vine. Namely, such as be carefull and endeauour themselues continuallye to bring foorth the blessed fruit of a godly and Christian life; *Euery Tree is knowne by his fruit*: A *Tree* is not knowne by his rynde, nor barke, nor braunches, nor yet by his leaues, *But euery Tree is knowne by his fruite.* *Matthew* the twelfth Chapter and the foure and thirty verse: a good *Tree* cannot but bring foorth good fruit, and a badde *Tree* cannot but bring foorth bad fruit: So euery man is knowne by his fruite: Hee that is a godly man, and a true and liuely member of Iesus Christ, can not but bring foorth good fruite, euen the fruit of good workes, and a godly life: so a wicked man cannot but bring foorth bad fruit, the works of darkenesse, of a wicked and vngodly life. We see if a grift or science be set into a good stock, and take

Doctr. 5. Members of Christ are euer fruitfull.

take aright, it will appeare by the yeelding of fruit. But if it doe not prosper, then it withers and dies, and is good for nothing but the fire. So if any man seeme to be a Christian, and to be a member of Christ Iesus, and yet bring not forth good fruit; Surely his estate is fearefull; while he is vnfruitfull, he must be pulled away as a withered brãch, and to the
Mat: 21: 19 fire he must go. A true christian must not be like the *tree* which Christ Iesus cursed, which had leaues and no fruit, but he must be like to the *Tree planted by the Riuers side, that will bring forth fruit in due seasõ.* Yea that which is more, *They being forth fruit in their age. Psal.* 92. 14. whereas euill men, as the Apostle S. *Paul* saith, 2. *Tim.* 3. 13 *wax worse and worse*, and fall away from God daily more and more: this was the summe of the Doctrine of *Iohn Baptist* to his hearers, that they would *bring foorth fruit worthy amendment of life. Mat.* 3. 8. And the like is vsed by the Apostle, *Let your conuersation be such, as becommeth the Gospell*

of

of Chriſt, Philip. 1.27. Againe, *Follow holineſſe, without which no man ſhall ſee God, Heb.* 12.14. *Herein* (ſaith our ſauiour Chriſt in the Goſpell of Saint *Iohn, cha.* 15.8.) *is my Father glorified, that ye beare much fruit, and become my Diſciples.* And we know how Almighty God did plead this cauſe with the people of Iſrael, euen in their *vnfruitfulneſſe*, notwithſtanding his great coſt and pains about them. This is the hope of the husbandmã, that after his coſt and paines, he ſhal in the end reap ſome fruit, as a recompence of his labours: and ſhall we not thinke that God wil requite the ſame at our hands, we being the *vineyard of the Lord of Hoaſts*, For euery chriſtian that liueth in the Church is a Tree in Gods Orchard, hee hath his roome and ſtanding: The Lord watereth them with the dewe of heauen, the Miniſtery of his word and Goſpell, and the vſe of his Sacraments. Now the Lord lookes that wee ſhould yeelde him fruit, otherwiſe you know what became Mat. 22.

came of the Fig-tree that hath godly leaues, but no fruit: it was sentenced with this curse: *Neuer fruit grow on thee more.* It will not goe for payment with Almighty God, That we haue been baptized into Christs Name, that we haue a being here in the Church of God, and are taken for good *Trees* before men: No: It is our bringing foorth of much fruit, that must assure vs that we are the members of Christ and ingrafted into him.

Obiect. What be the fruits that a godly man must bring forth?

Answer. They be the fruites of good workes, they be the fruit of a godly life. In a word, they be the blessed fruits of Faith, the fruites of repentance, and the fruites of new obedience.

Fruit of a Christian threefold.

1 Of Faith.

First, euery true and liuely member of Iesus Christ, that is, euery godly man or womã that is regenerate and borne anew, and so a sound Christian, must labor to bring forth the fruite of faith. Now faith is nothing

thing else but that grace of God in a mans heart wherby he beleeues the promise of saluation and the promi ses of the Gospell, and applies them to his owne soule, and therefore S. *Iames* saith; *Shew me thy faith by thy workes*: Doest thou delight in the Law of God, and loue his word? Dost thou delight in his worship, & calling on his name? Dost thou find thy faith to *purifie thy heart*? This is some part of that fruit which GOD requireth of thee: This fruit *Peter* brought forth, *Thou art Christ the Son of the liuing God: Math.* 16.16. This was the fruite that the Disciple *Iohn* brought foorth: *We beleeue and know that thou art Christ the Sonne of the liuing God.* And indeed this is the first stone that is to bee layd in the building vppe of a Christian, and therefore very fitly called a *Foundation*: and the Colossians are said to be *rooted*, and *built*, and *Stablished in the Faith*; *Col.* 2.27. And indeed this is that sure foundation that shall beare vppe the whole frame of our

Iames 2.

Acts 15:9

Iohn 6.69.
Iohn 11.27

soules against all windes and weathers. It is the first worke of change in the heart, and the first difference betwixt man and man, when God *by faith purifieth the heart* : It will suffer no vncleane thoughts, vnlawfull lusts, or wandring motions to harbour there, it guideth the affection, loue, hatred, sorrow, &c. Such a man loues nothing more then GOD, hates nothing more then sinne, reioyceth in nothing more then in doing the will of God, and sorrowes for nothing more then that he should offend so good and gracious a God. Againe, it is the foundation of all our obedience; *For without faith it is impossible to please God* : And without it we can neither pray, heare, or performe any duety that shall be acceptable with God.

Acts 15.9

Note.

Heb. 11:6

2 Of repentance.

The second is the fruit of *Repentance*, whereby a man is humbled for his sinnes past, and is afraid of sinne in time to come. This fruit of Repentance is of absolute necessity

ſity to ſaluation, according to that of our Sauiour, *Except yee repent, yee ſhall all periſh. Luke* 13. 5. And onely godly ſorrow muſt worke this true repentance in a man : *Godly ſorrow cauſeth repentance in a man to ſaluation:* 2 Cor. 7:10 And therefore in the Scriptures are recorded the mournings of the godly in the daies of their humiliation, *Dauids Fainting : Pſal. 6. 6. Ezechias chattering like a Crane : Eſay* 38. 14. *Iob abhorring himſelfe in duſt and aſhes. Peter weeping bitterly. Math.* 26. 75. *Mary Magdalen waſhing Chriſts feete with her teares: Luke* 7. 38. And *Paul* crying out, *O wretched man that I am! Rom.* 7. 24. We muſt mourne with theſe here, if we will reioyce Pſal. 126. 5 with them hereafter : And ſurely if there were neither heauen nor hell, neither reward nor puniſhment, yet the godly would ſorrow for ſinne; for offending their good and gracious God and louing Father. Beſides this ſorrowe in a godly man for his ſins paſt, he is exceeding afraid of ſin in time to come : as *Dauid* was, who

prayed vnto God ſo earneſtly, that hee would *ſtabliſh him with his free ſpirit:* Pſalme fifty one, and the tenth verſe : That ſeeing hee had ſuch wofull experience of his owne weakneſſe, he praies vnto the Lord that he would giue him his preuenting grace that hee might neuer fall into the like ſin againe. So the godly Iſraelites in *Ezra* his time, *Ezra* 9. 10. 3. when they had with griefe of heart bewailed their ſinnes vnto God, they reſolue to make a *Couenant with God*, and ſolemnely to bind themſelues to put away their ſtrange wiues, whereby they had ſo much diſhonoured him. And ſo it is with all the faithfull, euen as a good child hauing by his vntowardneſſe vexed his father, is carefull afterwards to pleaſe him againe by all meanes poſſible. Well then, doſt thou finde theſe fruits of true repentance in thee? art thou grieued, and euen payned at thy heart for thy wicked life, for thy ignorance, vnbeliefe, hardneſſe of heart, thy neg-

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lect of prayer and calling on Gods Name? Art thou grieued for want of reuerence in GODS worship, for thy abusing GODS name by swearing, cursing, and banning, for contempt of his words and Sacraments, for prophaning of his Sabaoths, careless gouerning of thy family, for thy malice, vnbeleefe, vncleane, proud, & coueto is thoughts, drunkennesse, vncleannesse, and the like? Againe, doest thou find in thee an earnest desire to walke with God, in obedience to all his Commandements, to liue in no knowne sinne, but in all things to please God to the vtmost of thy power. These be the fruites of righteousnesse whereby we are knowne to be of God.

3 Of Obedience.

The third is the fruit of *New Obedience*, or of a godly life, both in the obedience of Gods Lawes in the first and second Table: Christ makes this the eare-marke of his sheepe, *To heare his voyce and follow him. Ioh.* 10. And we are willed by the au-

thour of the Epistle to the Hebrews to *cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and to runne with patience to the race that is set before vs.* This was godly *Dauids* resolution; *I will runne the way of thy commandements*; and *Dauid* describing the true worshippers of God, saith; *They goe on from strength to strength, seruing God in truth of heart, without hypocrisie*: And it is said heere, That the fruit of a godly man doth *neuer fade*: And howsoeuer the worke of mortification is neuer perfected in this life, but that the remnants and reliques of sinne will still remaine euen in the godly themselues, yet they euer sinne with griefe of heart, and CHRISTS death doth set such a worke against all sinnes, that the regenerate man can truely say; *It is not I, but sinne that dwelleth in me*: So then, if thou desirest to please GOD in all his Commandements, at all times, and in all places, and to doe all duties of loue vnto men required in the commandements

dements of the ſecond Table, ſhewing thy fruites in doing good to the poore diſtreſſed members of Ieſus CHRIST, feeding, cloathing, and comforting them in their need: In the generall calling to bring foorth the fruit of godlineſſe, to be much and often exerciſed in praier, hearing, reading, Meditating, &c. As alſo in thy particular calling to doe thy duety with faith and a good conſcience, without fraude, guile, deceipt, &c. Theſe be the fruits that are required in all thoſe that are members of Ieſus Chriſt, and ingrafted into his myſticall body.

Vſe 1. This doctrine doth flatly condemne all ſuch, as vnfruitfull and barren *Trees*, as bring foorth no fruit of a godly, righteous, and religious life, ſuch as liue in continuall ignorance, blindneſſe, hardneſſe of heart, in contempt of the word, prophanation of the Sabbaoth, our ciuill honeſt men which are ſo much admired; if they be not

good Christians, who should? And if they be not saued, I know not who should goe to heauen: Well, euery good *Tree* brings foorth good fruit; Where bee your good
Math. 7. 17 fruites? No fruit of faith, no fruite of repentance, nor new obedience: but in stead thereof the fruites of infidelity, hardnesse of heart, and disobedience: Alasse? that poore soules should thus goe blind-folde to hell, to thinke that such should be saued; what then should become of hell? As though a man might be a true member of Iesus Christ, and ingrafted into his mysticall body, and yet be barren of good fruite: No, no, it cannot be: for there is such a liuely power in this stocke of life, Christ Iesus: That they who are once ingrafted into him, bring forth
Luke 9. fruite incontinent; As we may see in the theefe vpon the Crosse, what fruit he bare vpon an instãt of time: confessing first his owne sinnes: secondly, reproouing the sinnes of his companion: Thirdly, cleering Christ

to

to be innocent; Lastly, praying that Christ would remember him when he came into his kingdome: And this we may see in *Zacheus*, *Lydia*, *&c.* Who were no sooner conuerted, but brought forth fruit incontinently: And yet we see how many dry, fruitlesse, and barren trees deceiue the world, as the figge-tree Christ: Oh he is a very honest man, keepes a good house, doeth no body harme, a very kinde and ciuill honest man, &c. Well, is this all? This will not serue to prooue him a good Christian: *For now is the Axe put to the roote of the Tree, euery Tree that brings not foorth good fruit, is hewen downe and cast into the fire.* Wee know what became of the fig-tree that had goodly leaues and faire shewes, was it not accursed? And the tree that the Husbandman digged, and pruned, and watered; was it not in the end hewen downe and reserued for no other vse but fewell for the fire; and this will be the end of many of our ciuill honest men,

Mat. 22.
Acts 16
Mat. 3. 10
Iohn 15: 6
Esay 5.

men (ſo called) whatſoeuer they thinke of themſelues, or others conceiue of them.

Oh then how fearefull a thing is it to be trees bringing foorth leaues and no fruit, as is the condition of all hypocrites; For they ſhall finde at laſt what it is to be as a barren *Tree* in the Lords Vineyard; for that ſhall be taken away from them which they ſeeme to haue, as proud *Iezabell* and her painted face ſhall both of them periſh together; On the other ſide, the elect of God that bring footth fruit as well as leaues, they ſhall both be preſerued together, and grow in grace and knowledge here in this life, and at the laſt, when theſe dayes of ſinne ſhal haue an end, they themſelues ſhall bee gathered into the place of reſt, the Syon of the Lord, and their works ſhall follow them: *Reu.* 14.13 And howſoeuer workes iuſtifie not a man, being the beſt of them weak and imperfect heere, yet by our works, as the euidence of our ver-

tues

tues, wee ſhall be iudged at the laſt.

This ſhewes that their eſtate is ten times worſe and more fearefull, that brings foorth nothing but curſed and bitter fruit of ſinne and diſobedience : A husbandman will not ſuffer a Tree to grow in his Orchard, if it either bring no fruit, or elſe bitter, ſowre, or vnſauory fruit, ſo bad as none can eate them, nor there is no vſe of them, but will hewe it downe, and caſt it into the fire. Oh then ! *Conſider this ye that forget God* : yee that liue in continuall practice of ſinne ; you that bring foorth no other fruite but horrible Oathes, Blaſphemy, Drunkenneſſe, Whooredome, &c. That by the axe of Gods vengeance, yee ſhall bee hewen downe and to the fire yee muſt goe. If Trees as be barren and bring forth no fruit ſhall be deſtroied and caſt into the fire, how much more ſuch miſerable wretches, whoſe whole life is nothing elſe but a heaping of ſinne vnto ſinne, and all *Vſe. 2.*

all prophaneneſſe againſt God and man? If the rich man were damned that did not giue of his bread vnto poore *Lazarus*, good Lord what ſhall becom of thoſe that take away and (as it were) grind the faces of the poore? In a word, if the not being fruitfull in good works ſhall be puniſhed ſo ſharply and ſeuerely, what ſhall then become of thoſe that euen abound in all manner of moſt abhominable ſinne and iniquity? *Oh! conſider this yee that forget God, leaſt I tear you in peeces, and there be none to deliuer you.*

Vſe. 3. Let this admoniſh euery man to try himſelfe to looke vnto his owne ſoule. Thou art a *Tree* in Gods Orchard, the Lord he husbands thee, doth beſtow coſt on thee, to water and dreſſe thee by his Word & Sacraments, Mercies and Iudgements. Well, hee comes to ſeeke fruit of thee, it may bee he hath come three, foure, ſeauen, or ten yeers together, and ſtill thou haſt no fruite, but remaineſt ſtill a barren *Tree:* well,

Well, the Lord will not always ſtay and waite for fruit at thy hands: *Luke* the thirteenth Chapter and ninth verſe: But wil ſay to the Vinedreſſer, *Cut me this fruitleſſe and barren Tree downe, why doth it couer the ground and keep it barren?* as it is in the firſt chapter of *Eſay*. *The ground that receiueth the raine that comes often vpon it, and brings foorth fruite meete for him that dreſſes it, receiues a bleſſing: But that that brings forth Thornes and Bryars is ſentenced with a curſe, whoſe end is to be burned. Hebrews* the ſixt chapter and the ſeuenth and eight verſes. If ye haue not yet begunne, beginne now to bring foorth fruit, I meane the fruites of *Faith*, the fruites of *Repentance*, and the fruites of *Obedience*, of a godly life and conuerſation: If ye haue begun already, oh labour then to do it more, bring forth more, and more better fruit to abound in good works: ſuch trees as theſe are, ſhal be ſpared, and not deſtroyed: *Deuteronomy* the twentieth chapter & the nineteenth verſe: But

ſuch

ſuch trees as bring foorth no fruit, *Hew them downe, why cumber they the ground?*

In due ſeaſon.

The time deſcribed when a godly man doth bring forth fruit.

THat is, in time conuenient when it may moſt ſerue for GODS glory, and the good of our neighbour. So that heere wee haue a further condition of this *Tree* ſet out by the circumſtaunce of the time: *That it bringeth ſoorth fruit in due ſeaſon*; And we knowe it is a commendable thing in our grounds and ſo in our trees, that they bring vs out their fruite in their *ſeaſon*. If our corne ſhould not bee ripe till the Summer were ouer, or our Trees beginne to bud in the Spring before Summer come, men would looke to reape but ſmall fruit: Well, as this is commended in our ground, and in our Trees, ſo is it no leſſe commendable in our ſelues, and a true note of a godly man, and

and a bleſſing proceeding from his ingrafting into Ieſus Chriſt, that he likewiſe bring foorth fruit in *due ſeaſon.*

Doct.6. True note of a godly man to waite all opportunities to do good.

In this obſerue the godly care, and the heauenly wiſedome of a godly man, and one that is the child of God: that he waites and watches his time, and then readily takes the occaſion to doe good. Euery thing hath his time and ſeaſon: *Seek the Lord while hee may bee found, and call vppon him while he is neere.* *Eſay* 55.6.7. Out of which words wee gather that as there is a time when the Lord will bee found of them that ſeeke him (which time is a godly mans *ſeaſon*, for now doth hee ſeeke the LORD) ſo there is a time when the Lord will not bee found, and that a bleſſing cannot be obtained at his hands; though a man ſeek it with teares, as *Eſau* did, for ſo ſaith the Lord: *Becauſe I haue cryed and called vnto you and yee would not heare: Therefore the time ſhall come, that yee ſhall cry and call vnto mee and*

I will not answer. Prou. 1.24.28. Againe, *Exhort you one another daily, while it is called to day. Heb.* 3.13. For our Hearing, for our Reading, Praying, Singing, and meditating, &c. There are times for each of these, which the godly man doth in no wise omit. And of this there is great reason: for shall we not be as carefull of the performance of our duties herein, as wee are in our owne affaires? In our plowing and sowing, our reaping and gathering in, our putting off of our cattell, and tilling our ground: men know their times and take their opportunities, euen then when it shall stand with their best aduantage: Oh that we could be as wise for our soules, to purchase the true treasure which wil make vs rich vnto saluation, as we are for these temporall things which doe last but for a time? surely it is the care of the godly man: as the Mariner watches for the wind, and when it comes hoyses vppe saile: as the Captaine and Souldier in the field

Esay 1. Gen. 43

field waite their time: yea, and as the Birds, Swan, and Crane, the beasts, Swallow, and Pismire, waite their times, and then take the occasion and season offered; so the childe of God doth in his heauenly wisedom waite the time, and take the occasiō to doe good. As *Ioseph* in the seauen yeeres of plenty prouided for the seauen yeers of dearth; so the godly man bringeth foorth fruit in *due season*, that is, in time conuenient. As when the Lord calls man to repent; hee repents; when occasion is to pray, he will pray; when the season is to heare, he will heare; when to reprooue, he will reprooue; when to giue to the poore, he hath his hand redy: so as when occasion is offered he takes it. Yea he waites and watches for it, as *Lot* did to entertaine strangers at his Tent doore, *Gen.* 17. and as that poore man in the Gospell, who lay at the poole of *Bethesda*, waiting for the mooving of the water. *Ioh.* 5.

This reprooues the folly & care- *Vse* 1.

lesnesse of most men, who neither wait the time, nor yet take the occasion offered: The Lord calls men to prayer, to calling on his Name, they make light of it; the Lord calls men to heare his word, men contemne it, the Lord offers occasion to reproue sinne, they will not open their mouth to reprooue the swearer, blasphemer, cursed speaker, &c. The Lord offers occasion to releeue the poore, they shut vp the bowells of mercy against them. In the matters of the world, oh men are wise to take their time, the marchant, the mariner, the Husbandman, &c, But in the matters of GOD, which concerne the saluation of our soules, we are like that sicke man that let euery man step in before him. Well, if we belong vnto God, it will grieue vs at the heart, that we haue not done our duety, that we haue omitted our occasions of doing of good; whether to heare, reade, pray, reprooue, or to giue vnto the poore: Well, let vs *now seeke the Lord while*

he

he may be found : let vs not with the sloathfull seruant, deferre till our masters comming. How many be there that say, that they will now liue in ease, in ioy, and will take their pleasure, and follow their sports, and when they be old, then they will repent and serue God, and giue themselues to prayer, but let none thinke if they do spend the flowre of their youth in lusts and pleasures, in the seruice of sinne and sathan, that God will accept of their rotten old age: no, the diuell shall haue the dregs as well as the wine. Eccl. 12. 1

Hence we obserue in the second place that Gods children are neuer voide of the fruites of faith, but haue them in them continually vnto their endlesse comfort. Other *Trees* oftentime fall to degenerate and to grow out of kinde, and if they doe hold out a long time, yet age at the last makes them to decay and to die, albeit you dig and dung, and water them neuer so much, it cannot keep them from wasting and withe- *Vse. 3*

ting: but it is not so with the godly men, which are planted by *the riuers of waters* in Gods Church; for euen in their old age, they bring foorth aboundance and store of fruit, albeit they be neuer so old, yet whensoeuer the season requires some fruit of a godly man he is euer ready to performe the same, being that he is continually watered by the working of his Spirit: and this is confirmed by that of our Sauiour Christ, *I am the true Vine, and my Father is the husband-man, euery branch that beareth no fruit in me he taketh away, and euery branch that beareth fruit he purgeth it, that it may bring forth more fruit*: So that being once *planted* by these riuers of waters, we shall then incontinently bring forth fruit.

Ioh. 15. 1:2

His leafe shall not fade.

The third property of this tree whereunto the godly man is compared.

THis is the third point of the description of this Tree, to the which a godly man is compared; namely, by the flourishing estate of it,

it, *That her leanes doe not fall*: They wither not, nor dry not, but alwaies flourish and are greene; of this sort is the Oliue tree, the Bay Tree, the Lawrell Tree, and the Box *tree*, they are alwayes greene and flourishing, the heat of the Summer, nor the cold of the winter, doth not parch or wither them, but they keep their vigor and colour at all seasons. Now this doth signifie vnto vs the constancy and the perseuerance of the godly: For as the Tree planted thus by the fresh springing waters doth alwais flourish, and is euer greene, neither is it nipped with the heat of Sommer, or cold of winter: So the godly man that is truly regenerate, he is constant and doth perseuer euen vnto the end. Psal. 92. 12.

Doctr. 7. Perseuerance required in each child of God.

Hence we learne that it is not enough for a man or woman to begin well, or to take some liking of religion, to haue some good motions, as to reuerence Gods ministers, to desire to heare them, to ioyne with the peple of God in prayer, to bring

forth some good fruit in outward reformation of life, &c. vnlesse he perseuere, persist and goe on vnto the end. *He that endures to the end, shall be saued* : And, *bee thou faithfull vnto death, and I will giue thee a Crowne of life. If a righteous man leaue his righteousnesse, &c. Hee that puts his hand to the Lords plough, and looketh backe, is not worthy of the kingdome of heauen,* Againe, *it had beene better for them that they had neuer knowne the wayes of godlinesse, then afterwards to fall away.* And therfore in the Scriptures such as haue had some beginning, and after fallen away, are noted to haue beene exceeding wicked men : As we see in *Iudas*, first a Preacher and an Apostle, a man well esteemed, that had excellent guifts to preach, pray, and cast out diuels, afterward an hypocrite, a theefe, a traytor, a reprobate : *Herod* had many things in him at first, reuerenced *Iohn Baptist*, herd him gladly, did many things at his request, yet afterwards a bloudy persecutor. *Demas* once a sound professor

Mar. 24 13
Reu. 2. 10
Eze. 18. 24
Luke 9:62
2 Pet. 2:21
Mat. 27

fessor as it seemed, and one that was deere vnto *Paul*: but afterwards left his profession, and fell in loue with the world; like the Church of *Ephesus*, lost their first loue, and grewe worse and worse. So that let all men know, that though they haue many excellent gifts and graces of Gods spirit, Knowledge, faith, Repentance, zeale, Patience; yet all is nothing worth, vnlesse they hold out in faith, repentance, and obedience, and maintain faith and a good conscience, euen vnto the end. If a souldier should be cunning and skilfull, knowing how to fight and handle his weapon well, and yet shold turn his back and play the coward, he is but a cowardly souldier, and not worthy of the Crowne. And therefore it is a speciall duety required of euery christian to continue stedfast; *Be thou faithfull vnto the end, and I will giue thee a crowne of life.* Reu. 2. 4: Col. 2. 6 Reu. 2. 26

Hence we see that it is a dangerous thing to reuolt and goe backward in matters of religion to loose *Vse.* 1.

our firſt loue ; it is a fearefull ſigne of a reprobate and caſt-away, when men ſlacke hand, and ſlip necke out of collar, grow careleſſe in the ſeruice and worſhip of God: for a man to grow there is ſome hope, though he doe but creepe on in Religion: But for a man to goe backward, or to ſtand at a ſtay, is dangerous: For it is certaine, not to goe forward in Gods matters, is to goe backeward; not to increaſe, is to decreaſe; not to grow better, is to wax worſe, It is a hard matter to make a good beginning, we are not eaſily brought to ſet foote forward in the wayes of godlineſſe, but then to trippe while we are in our iourney, and to waxe weary of well-doing; this is a feareſull ſinne. Well then, lay this doctrine to heart, examine yout ſelues, ſee how you grow, whether as good trees in Gods orchard, being ſo watered with the riuers of water of the Sanctuary, and fed in the greene paſtures. If a childe goe to Schoole and doe not increaſe in knowledge

lear-

learning, and education: all money and paines is ill bestowed. If a *Tree* be planted, and doe growe worse & worse, it is time to cut it downe: Well, we be trees in Gods Orchard, the Lord hath planted vs by the *riuers of waters*; when a great number about vs bee in a barren soile, and haue no meanes: And for vs not to grow, but rather to decay, it were the next way to prouoke GOD to bring his Axe and to hew vs downe: And therefore proue how you hold your own, how you grow in knowledge, faith, repentance, and obedience. And aboue all things, take heed that you decay not in grace, goe not backeward, loose not your first loue. I feare me it may be sayd of vs, as Christ saide sometime to the Church of *Sardy*, *Thou hast a name that thou liuest, take heede thou be not dead, Reuel.* Chapter 3. vers. 1. Repent therefore and amend, that the things in thee ready to dye may be recouered.

Here is a notable meanes to trye *Vse 2.* hypo-

hypocrites from good christians, he that is sound-harted, and truly humbled, and regenerate, will persevere, and grow in grace, hold out to the end, so as their works shall be more at last then at the first; yea the godly man is like the tall Cedar, the more it is shaken with stormes and tempests, it takes the deeper roote, and growes the faster, like the Camomile, the more it is trodden on, the more it growes; or like some precious stones, neuer shine brighter then in the darkest night; or like perfume, neuer so sweet as when it is rubbed and chafed; or gold, neuer brighter then when it is fined in the fire. The word of God is plaine, for this *Abraham* in all his iourneys & trauels, though he met with many and dangerous enemies, yet hee was most constant in his faith, *Dauid* in all his troubles, yet still was religious. The children in the fire, most glorious conquerours. *Daniel* in the denne, a blessed man; *Iob* in his greatest extremity, a patient man,

man. *Paul*, *Peter*, and the reſt of the Apoſtles neuer ſhewed themſelues more worthy men then in great trialls, and ſtormes of perſecutions: ſo that you ſee a godly man is wel compared to a ſtrong Oake, or Cedar, or rather a Palme tree, that neuer looſeth his leaues, fruite, and greeneneſſe, no not in the bitter ſtormes and blaſts of winter. So the godly man doth not ſhrinke in the wetting like vnto a peece of ſack-cloth, but doth perſeuer and is conſtant euen vnto the end, *His workes are more at laſt then at firſt.*

But come vnto an hypocrite, a counterfaite chriſtian, a falſe profeſſour of the Goſpell, you ſhall ſee they be like painted Sepulchres, fair without, but foule within, like vnto empty veſſells, which make great noiſe, and haue no liquor in them, like a peece of ſale-cloth, which being drawne out, and ſet on the Tenters, wil quickly ſhrinke in the wetting; they be like to falſe friends, that will hang on like burres, while there

there is ſome gaine to be goten, but they will faile a man when he hath moſt need of them: ſo long as it is faire weather, and there is no daunger in profeſſing of the Goſpel, they will ſeem forward, and very zealous as though they were the onely men in the world: but if there come any matter of danger, if the Sunne grow hote, or if ſtormes or tempeſts do ariſe, that is, troubles and perſecutions for religions ſake, and the Goſpells ſake, they will then hide their heads, and profes no longer. All the godly leaues and ſhewes they made will wither and come to nothing, then they will appeare in their kind. Such our Sauiour CHRIST likeneth vnto Corne in the ſtony ground, which makes a faire ſhew for a time: But when the Sunne ariſeth it wi-
Luke 8. thers away: Euen ſo theſe kind of profeſſors, if any tryall or trouble do come for the Goſpel ſake, or that for their profeſſion they ſhold looſe the fauour of ſome great men, Oh! then they thinke it the ſafeſt way to

ſleepe

sleepe in a whole skinne; then they wither away, and then they shew they did professe the Gospell, not in truth and sincerity for loue to the Gospell, but for some other respect, namely, for some hope of gaine, or honour, and fauour of men, or for praise of the world.

Let this admonish vs all, as wee doe loue our owne soules, to labour for constancie and Perseuerance, that we may hold out vnto the end, that our workes may bee more at last then at first; that we cast our account afore hand what it will cost vs to be religious indeed, that we bee sure to digge so deepe, that wee lay the foundation of our faith vpon the Rock Christ, and for want of this godly care and circumspection afore-hand, many haue at the first giuen their names to Christ, who afterwards when they were to take vppe the Crosse of Christ, haue gone out, and turned their backes vpon Christ. *Saul* beganne well, but afterwards he waxed worse, and in

Vse 2.
Mat. 24. 13
Reu. 2. 10

in the end became an open perſecutor. *Ioaſh* behaued himſelfe vprightly all the dayes of *Iehoiada*, and repaired the houſe of the Lord; but after his death hee fell into Idolatry. What did it profit *Lots* wife to goe out of Sodome, inſomuch as afterward ſhe looked back, and was turned into a Pillar of ſalt? So then we ſee here, that it is not enough to purpoſe well; it is not enough to begin well, neither is it enough to proceede well, it is required of vs to perſeuer well, and to continue in a conſtant and ſetled courſe euen to the end.

Doct. 8. By our vnion with Chriſt we are made ſure of perſeuerance.

Laſt of all, in that it is ſaid here, that the *Leaues*, that is to ſay, the faith of a Chriſtian, *ſhall neuer falt*. Hence I gather, that no elect childe of God, that is truly regenerate and borne anew, and a liuely member of Chriſts myſticall body can periſh and finally fall away. For *whom God predeſtinateth, him he calleth, whom he calleth he iuſtifieth, whom he iuſtifieth he glorifieth. Rom.* 8. 30. *The gift and cal-*

ling

ling of God is without repentance. My ſheep heare my voice, and follow me. And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man take them out of my hands. Ioh. 10.27. 28.29. And the reaſon is, *Wee beare not the roote, but the roote beareth vs.* Our ſaluation doth not depend vpon our ſelues, for then indeed wee were in danger to fall away euery moment of an houre; but it dependeth vpon him, becauſe wee are in him; and through him we grow and increaſe; yea, the older we bee in Chriſt, the more doe we faſten our root and flouriſh. They which are planted in the Courts of the Lord, ſhall flouriſh in their olde age, and bring forth much fruit.

Vſe 1. And whereas other branches are many times pulled from their ſtocke either by the violence of the winde, by the hands of men, or at the leaſt conſumed by length of time; It ſhall not be ſo with them that are in Chriſt; for they are kept by him, as the root bearing branches. Becauſe

I am not altered nor changed, therfore are you not consumed, Oh ye sonnes of *Iacob*! And therfore right happy is the state of that man who is in Christ Iesus; *For neither life nor death, things present nor things to come, shall separate him from the loue of God, Rom.* 8. 38.

Argumẽts to proue a Christians perseuerance.

And this comfort is confirmed to vs by most sure arguments. The first is taken from the Nature of Almighty God: *He is faithfull which hath promised.* And, *I am perswaded,* (saith the Apostle) *that he who hath begunne this good worke, will performe it vntill the day of Christ.* Phil. 1. 5. 6

The second is taken from the nature of that life which Christ communicateth to his members, *We know that Christ being raised from the dead, dieth no more*: this life of Christ is communicated to vs, so that it is not we that liue now, but Christ that liueth in vs. Rom. 6 5.

The third is taken from the nature of that seed whereof we are begotten: *Wee are borne anew, not a* 1 Pet. 1. 23

mortall

mortall seede, but of Immortall: Now as the seede is, so is the life that comes by that seed, our life therefore must needs be immortall.

This confuteth a damnable doctrine of the Papists, who hold and teach, that a man elected, called, iustified, and sanctified, may for euer fall away and be damned: That hee which to day is the deere childe of God, to morrow may become the child of the diuell: To day a member of Christ, to morrow a limbe of the diuell; to day an heire of saluation, to morrow an heire of damnation: Now what doctrine can be more diueliſh and vncomfortable? this is nothing else but to set vppe a gibbet to torment the poore soules of Gods children, to ouerthrow the nature of Faith, to make God feeble and weake, or fooliſh and vnwise, which is manifest blasphemy; but we see here the word of God tells vs this cannot be: *For what shall separate vs from the loue of God in Christ? Nothing?*

Vse 1.

2 Pet. 1:10
Psal. 15. vlt:
Rom. 8:1
& 8:36.

Vse 2.

This may serue to reprooue another sort of men, who are ready to abuse this doctrine. Tush, saith the carnall and loose Christian, it skils not then how a man liues, whether well or ill, he that is elected, and is a member of CHRIST shall bee saued, and he that is reiected shall bee damned, though hee liue neuer so well; therefore they take liberty to sinne, and makes no conscience of any sinne whatsoeuer. But they must knowe that God decrees a man as well to the meanes as to the end: And it is impossible a man should be elected and Called, but hee must liue well; so he that is not Elected and Called cannot liue well: And it is all one as if a man should neuer eate or drinke, and yet hope to liue and like well; or lying in the fire or water and vsing no meanes to come out, should not perish. But we must know that the end and the meanes must goe together: And for a man to neglect, or reiect the meanes, it is in vaine for him to hope to bee saued:

ſaued : For if thou belong vnto God thou ſhalt in time bee Called and Sanctified : And where this work is not yet already wrought, that mã is as yet in the ſtate of damnation.

Vſe. 3

Here is matter of endleſſe comfort to euery true child of God, that truely repents and beleeues in Ieſus Chriſt, that howſoeuer, through the malice of Sathan, and the temptation of the diuell, the allurements of the world, and the corruption of our fleſh, we may grieuouſly ſinne and fall, yet *Thnre is no condemnation to them that are in Chriſt. Rom.* 8. 1. *The gates*, that is, all the power of hell, *ſhall not preuaile againſt vs. Math.* 16. If euer thou foundeſt the ſound worke of grace in thee, foundeſt Ieſus Chriſt to dwell in thy heart by faith, ſo that thou hateſt all ſinne, & deſireſt in all things to pleaſe God, though ſathan rage and ſtorme, and all the gates of hell riſe vppe againſt thee, yet thou maiſt comfort thy ſelfe in the Lord, and ſay with *Paul*,

There is no condemnation to me that am in Christ, which walke not after the flesh but after the Spirit: Thou maist tryumph with *Paul* and say, *Who shall lay any thing to the charge of Gods chosen?* And *if God be with vs, who can be against vs?* And againe, *I am perswaded nothing can seuer mee from the loue of God in Christ Iesus:* No not sinne, nor death it selfe. Oh happy then and blessed, is the estate of that man who is in Christ! *Neither life nor death, things present, nor things to come, shall separate him from the loue of God.*

And whatsoeuer he doth shall prosper

Doctr. 9. God doth euer blesse the godly endeuours of his children.

HEre is described another parte of the blessednesse of a godly man, containing the mercy and goodnesse of God to him, in the lawfull things wherein hee hath to deale, that God doth of his infinite mercy and loue direct and prosper this

this man, giuing a blessing & good successe to all he takes in hand: And this mercy all men desire, to attaine prosperity and good successe in their estates, all men desire it, loe here it is promised.

Hence we learne, that it is not in vaine for a man to bee godly, to be religious, to walke with GOD, and to keepe faith and a good conscience before G O D and Man, but it is the onely way to bee blessed, to haue the blessing of God vpon vs in our places, and callings, and to haue good successe in all things that we take in hand. This is taught by *Moses* vnto the people of Israel: *If thou wilt obey diligently the voyce of the L O R D thy God, and obserue and doe all his Commandements which I command thee this day, &c. All these blessings shall come vpon thee, and ouertake thee, if thou shalt obey the voice of the LORD thy God. Blessed shalt thou bee in the Citty, and blessed in the fielde: Blessed shall bee the fruite of thy body, and the* Deut. 28 the whole chapter.

fruit of thy ground, and the fruite of thy cattell, &c. And in all that thou doſt putte thy hand vnto. This did the LORD vnto *Ioſhuah, Let not the booke of the Law depart out, &c. For thou ſhalt then make thy way proſperous, and then ſhalt thou haue good ſucceſſe. Ioſh.* 1.7.8. And the Apoſtle ſaith, *That Godlineſſe hath the promiſe of this life, and the life to come.* 1 *Tim.* 4.8. If you would ſee the promiſe performed, look into the hiſtory of the godly Kings, *Dauid, Pſal.* 128. *Ioſiah. Ier.* 22. *Ezekiah, &c.* 1 *Chron.* 28.8.9. who ſo long as they walked with God and kept his Commandements, and were truly godly and religious, how did they proſper and grow in the world? how did God bleſſe them in all that they put their hands to? This wee may cleerly behold in *Ioſeph*, who was a godly and a vertuous man, and how did the Lord proſper *Ioſeph? His maſter ſaw that the Lord was with him, and that the Lord made all that hee did to proſper in his hand. Gen.* 39.1.2. It is ſaid of *Iob*, that hee *was a iuſt and an vpright*

vpright man, one that feared God and eschewed euill. Iob. 1.1. And it is rehearsed how God did blesse him in all his substance which was very great; so as the diuell confessed that *Iob did not feare God for naught*: but that God did therefore blesse him. *Iob.* 1.9. And the reason is, because the godly man takes nothing in hãd without the warrant of Gods word. Secondly, he doth that is good in a good manner, in faith & hearty obedience. And lastly the end of all his actions, is the glory of God, and the good of his neighbour. *And whatsoeuer he shall so do, shall prosper.*

But it will bee obiected against this doctrine that this seemes not to be so; for doe we not see that wicked men, vngodly wretches, monstrous sinners, that they flourish in the world, that they liue in great prosperity, delights and pleasures: This made *Dauid* and *Ieremie* to expostulate the matter with GOD? *Why doe the wicked flourish in the world? and why doe such prosper?* And againe,

Wherefore doth the way of the wicked prosper? why are they in wealth that rebelliously transgresse? It grieued both *Dauid* and *Ieremy*, and made them to fret inwardly, as though God seemed so fauour wicked men and to dislike and discountenance the righteous and the godly.

Answ. For answere: you are to know that there is a double kinde of prosperity, the one we may call *Spirituall*, proceeding from Gods fauour and loue vnto vs in CHRIST, and declared principally in the bestowing on vs the spirituall and heauenly graces of his spirit, as Faith, Repentance, Sanctification, &c. vnto the which the Lord also addeth, the blessings and benefits of this life, so far forth as the Lord shall iudge them meet and expedient for his children here.

There is another kind of prosperity which is *Earthly*, a thriuing onely in earthly things, as wealth, honor, credite, &c. All which may befall, and do befal, the wicked man

man and vngodly: But *Dauid* ſpeaketh here of the former, promiſeth that this ſhal be one part of his happineſſe, that he ſhall haue good ſucceſſe; that is a plentifull meaſure of all ſpirituall graces that ſhall make him rich vnto ſaluation; And in earthly matters alſo according to his portion; So that howſouer a wicked man may eſteem riches, honor, proſperity, and the like to bee the beſt; yet the godly man ſaith with *Dauid, Lord ſhew me thy countenvnce:* Pſal. 4.3 his proſperity being double; inward and outward, the chiefeſt of all is heauenly.

As for the things of this life, the godly doth proſper, and the Lord doth giue him good ſucceſſe.

Firſt, whether the godly man haue little or much, he hath it from Gods right hand, as a bleſſing and a fauour of GOD, giuen vnto him as a right in Ieſus Chriſt: whereas a wicked man, though he haue neuer ſo much, hee hath it from GODS left hand, that is, with anger

ger and displeasure with the secret curse of God.

Secondly, the godly man, haue he little or much, he hath it with the peace of conscience, and ioye in the holy Ghost. *Dauid* hauing his portion from the Lord as a blessing, saith; That the Lord made him more ioyfull thereby, then they whose *Corne, and Oyle, and Wine abounded. A small thing that the righteous hath, is beter then great riches of the vngodly.*

Thirdly, the godly mans estate is permanent and durable, his prosperity doth not ebbe and flowe, but continueth and lasteth; but the prosperity of the wicked is too too vncertaine; yea when they bee at the highest, suddeinely the LORD sets them in a slippery place, and downe they fall: *Pharaoh, Senacherib, Nebuchadnezzar, &c.* and their fall is the more fearefull, because it is not onely suddaine, but in the height of their prosperity, sometimes by Gods vengeance vpon them, sometimes

times by one meanes, sometimes by another.

This may serue to stoppe the mouthes of the common Atheists of the world, who say, that *It is in vaine to serue God, and lost labour to be religious, no fruite in leading of a godly life:* for so they say, if they should follow Sermons, and spend their time in prayer, and calling on God, in Reading, and Meditating of his word, they should begge when they haue done, and such men neuer prosper in the world. But that is a false accusation. Did not *Abraham* prosper, and *Lot, Ioseph, Iob, Dauid, Ezechiah,* and the like, euen because they were godly, therefore they prospered: yea onely the godly man may be truely said to prosper, because he alone is in the fauour of God, he alone hath his prosperity from the right hand of GOD, hee alone hath them as blessings, and in the fauour and loue of GOD: whereas the wicked and vngodly man hath riches from the left hand of God, anger

Vse. 1.

Mala. 3. 14.

ger and displeasure to him, they haue them with no comfort, nor peace, but with great vexation, trouble, and disquietnesse, and they spend them with great pain and sorrow.

Vse 2. This may reprooue the fooliſh brag and boast of wicked men, who therefore thinke that they be highly in GODS fauour, becauſe hee lets them attaine to great preferment, honour, and dignities here, and that therefore GOD doth fauour and loue them. Poore ſoule haſt thou no better reaſon to proue thy ſelfe in GODS fauour? *Caine* was a rich man; ſo was *Eſau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzar*, and many other, and yet neuer the more beloued of God, but wicked and damnable, as the glutton. Nay know, vnleſſe thou be a godly man, thy riches will bee thy bane, and they bee tokens of Gods vengeance, to make thee more proud, cruell, and wicked, vncleane and filthy: yea, to feede thy *Luk. 16*

ſoule

ſoule to the day of ſlaughter.

This ſhould admoniſh all godly men to take heed how they fret and grieue at the vaine and vncertaine proſperity of the wicked and vngodly, it is that which troubles the godly much, as it did *Iob*, *Ieremie*, *Dauid*, and *Aſaph*, who wondred and were much grieued at this to ſee the vngodly flouriſh, and to abound in honour, dignity, wealth, authority, the onely men of the world; and on the contrary part, the godly in miſery, trouble, &c. *But when they went into the houſe of the Lord, then vnderſtood they the end of theſe men; namely, that God did ſet them in ſlippery places, and that their end was fearefull.* And as *Iob* ſaith; *They ſpend their dayes in pleaſure, and ſuddeinely goe downe to hell.* Let vs then conſider well of theſe things, & not to grieue at the wicked becauſe they proſper, or to be drawn hereby to think that better of them, or their vile courſes, becauſe they flouriſh a while; or the worſe of the godly, becauſe they endure

Pſal.37:35
Iob 21.13
Pſa.37.1.7

endure some trouble, but consider their latter end; and in the meane time to possesse our soules with patience, notwithstāding the iollity of the wicked, for it is but for a time, like a great thistle, which starts vp in the Summer, and at the comming of Winter is gon, or the poor estate of the godly, for in the end they shal be exalted.

Last of all, if we desire to thriue in the world, to prosper, and to haue the blessing of GOD vpon our labours; the best, yea and the surest way is to become religious, to walke with GOD, to leade a godly life; The examples of *Abraham, Ioseph, Ioshua, Dauid, Iob, &c.* may perswade vs hereunto. We see many take great paines night and day, toyle and moyle all the yeere long, euen wearing out their bodies early and late, and yet doe not thriue, doe not prosper and come forward, but rather goe downe the winde. The reason is, God doth not blesse them and their labours, because they be wicked

1 Tim. 4 8
Deut. 28 1, 2, &c.

wicked, and liue in the practiſe of ſome knowne ſinne: And therefore if thou wouldeſt find Gods bleſſing vpon thee and thine, vpon thy ſoule body, goods, good name, wife, child, corne, cattell, &c. The beſt way is to ſerue God, to call on his name, to lead a godly life, and then certainly thou ſhalt find that God will bleſſe thee, and make thee to proſper.

The

The first Psalme.

VERSE 4.

The wicked are not so, but as the chaffe which the wind driueth away.

The secõd generall part of the Psalme.

HItherto we haue heard the description of a godly man, and of hit blessed and happy estate wherein he stands. Now he proceedeth to a description of a wicked & vngodly man. And he sets out his estate by a generall speech opposite to that which hath beene spoken of the godly: *The wicked are not so.* Then by a similitude, comparing him to *chaffe,*

chaffe, and then the property of Chaffe is noted to be light, vaine, & vnconstant, carried away with the wind.

In the general description, or the introduction into the description of a wicked man, *The wicked are not so*, the speech is negatiue, & excludeth the wicked from all that which the spirit of GOD hath spoken of the godly, both cõcerning their vertues themselues, as also concerning the recompence of their vertues.

The vertues of a godly man were described two wayes, first negatiuely, *They walke not in the counsell of the wicked, stand not in the way of sinners, sit not in the seate of the scorners*. Now this negatiue in the godly is affirmatiue in the wicked; because they walke in the counsell of the wicked, they stand in the way of sinners, and they sit in the seat of the scorners.

The other description of a godly man is affirmatiue, verse the second, *But his delight is in the Law of the Lord, &c.* But this affirmatiue in

the godly is negatiue in the wicked; For their delight is in nothing leſſe then in the *Lawe of the Lord.* Neither do or will the wicked meditate therein either day or night; So that in reſpect of the vertues of a godly man it may well be ſaid, *The wicked are not ſo.*

And laſt of all, for the recompence of the vertues of a godly man, the wicked are alſo excluded: the godly man is compared vnto a *Tree that is planted by the riuers of water, that bring forth fruit in due ſeaſon, whoſe leafe doth neuer fade, and whatſoeuer he doth ſhall proſper.* The wicked are not ſo. *But as the chaffe, &c.*

Where by the way wee may obſerue the care that God hath, that euery man ſhold haue his part in that pertaineth to him, hee would not that the wicked ſhould encroch vpon the portion of the godly, or that the Saints ſhould be diſmaied by the iudgements of the wicked, but hee laboreth as to alot and allow to one their part, ſo to exclude the other from

from their portiõ, to ſhew that they haue no intereſt in their bleſſednesse. And ſo it is a vſuall thing in the courſe of the whole Scriptures, that where the Holy Ghoſt ſetteth downe the bleſſings and promiſes pertaining vnto Chriſtians: In the ſame place hee ſetteth downe the iudgements that belong to the wicked and vngodly. Pſa. 37:34 Eſa 3. 10. 11 Mala. 4. 2

Out of the generall deſcription, or the Introductiõ into the deſcription of a wicked mã, in theſe words *The wicked are not ſo.* We gather this doctrine, that the eſtate of all wicked men, be they what they may be, neuer ſo great, glorious, rich, wiſe, beautifull, and learned in the world, yet their eſtate is wofull, curſed, miſerable, and wretched; he is curſed in his ſoule, curſed in his body, curſed in his goods, good name, wife, children, corne, cattell, &c. *Thou haſt deſtroyed the proud, and curſed are they that doe erre from thy Commandements: The fooliſh ſhall not ſtand in thy ſight, for thou hateſt all them that worke iniquity.* *Doct. 1.* The ſtate of the wicked moſt miſerable. Pſa. 119 21

iniquity. Now, what though a man should abound in wealth, liue in honour, bathe himselfe in pleasures, yet if he be not a godly man, that is, truly sanctified, hee can take no sound comfort in any of these; For, *to them that are defiled is nothing pure*. But euen their prayers are abhominable; *he that turneth away his eares from hearing the Law, euen his prayers shall bee abhominable*. And as *Salomon* saith, *The hope of the wicked shall perish*. But it will be asked, wherein stands their misery and cursed estate? I answer. First, in this that they be out of God fauour, God hates them and all they doe: And is not this a miserye of all miseries, to be cursed and miserable indeed, to haue God our enemy, to haue Iesus Christ the Iudge our enemy, to haue all the creatures in heauen and erth against vs? For as those be truly blessed that God loues, and be in his fauour, So they be most cursed and miserable that be out of his fauour, whom his soule abhorreth; and such are the wicked, according

Pro. 8:9
Pro. 11:7:

Wherein the wicked are accursed.

to

to that of the Prophet, *The fooliſh ſhal not ſtand in thy ſight, for thou hateſt all them that worke iniquity,* Pſal. 5 5

Secondly, they haue no pardon of their ſinnes, and ſo lie vnder the curſe of God, in danger of eternall death euery day they riſe, without repentance there is no pardon. But the wicked cannot repent, being hardned in ſinne, and delight in ſin: yea all their ſinnes ſtand in account againſt them, the Lord keeps them in remembrance, and one day he wil bring out his booke of reckoning, *I will reproue thee, and ſet before thee the things thou haſt done.* Oh full little do wicked men thinke of this, that their ſecret ſinnes in hugger-mugger, in darke corners committed, ſhall one day come to a reckoning, and they called to a reckoning for the ſame: and then their owne conſciences, will they nill they, ſhall cry out and ſay, *Righteous is the Lord, and true are his iudgements.* Luke 13 5 Pſal. 50. 17 18.

Thirdly, they haue no peace of conſcience, *There is no peace to the* Eſay 57.

wicked, saith my God, but a hell in their conscience, hauing in them either an accusing conscience, like *Cain, Achitophel, Saul, Iudas,* and the like; or else a dead and sleepy conscience, like *Nabal,* which iudgement is no way inferiour to the former: This fearfull iudgement of God vpon the wicked is nothing else but a fore-runner of those paines which are prepared for the wicked, and are as it were the smoake of that fire, which hereafter shall torment them

Fourthly, a wicked man is the heire of vengeance, and the firebrand of hell, and shall as sure bee damned as if hee were in hell already: and therefore CHRIST saith, that *The wicked are damned already:* and that fiue wayes: First, in Gods counsell before all worlds. Secondly, in the Word, wherein their sentence of condemnation is reade already. Thirdly, in their owne consciences, which is a fore-runner of the finall iudgement. Fourthly, by the iudgements begun already vpon

Ioh. 13. 18

on them, as hardnesse of hart, blindnesse of minde, hatred of the light, and the like means of saluation. Fiftly, by the horrible torment of the soule, which it doth assuredly expect when the full viall of Gods wrath shall be powred vpon it. O miserable and vnhappy condition! woe worth the time may such say, that euer they were borne.

A wicked man described.

Who is a wicked man? Answer. (in generall,) He that liues and lies in sinne without repentance: But such a man is a wicked man, as *doth walke in the counsell of the wicked, that doth stand in the way of sinners, that doth sit in the seate of the scorners.* For as hee is a godly man that is carefull to shunne and auoid the bad counsell and lewd company of wicked & vngodly men: so he is a wicked man that loues and likes their bad counsel & lewd company. And as a noble mans seruant is known by his Liuery, so we may certainly iudge of men by their company. A good man loues good company, a godly man

makes much of them that feare the Lord. *My eyes* (saith *Dauid*) *shall be vpon the faithfull in the Land.* This we may see in *Iacob*, who loued *Ioseph* aboue all his brethren, because he had grace in him; *all my delight is vpon thy Saints.* But wicked men are like birds of a feather which flie together and like will to like. So that if you woldaske a certaine rule how to iudge of men, whether they bee good or bad, godly or wicked, I knowe not any rule more sure for a mans outward life, to iudge of him, then by his company. And therefore as S. *Iohn* makes it a marke of Gods childe, and a certaine signe of the loue of God to vs, *If we loue the brethren:* so on the other side, it is a fearfull note of a wicked man, when he hath no delight in the company of Gods children and faithful seruants, but delight onely in the company of the wicked and vngodly.

Psal. 16.3
Ge. 37, 2.4
1 Ioh. 3.14,
Psal. 50:17 18.

Vse 1. Let all wicked men lay this doctrine to heart, and be affected with it, and let me say to them, as *Dauid* said

ſaid to the vngodly; *vnto the vngodly ſaid God, what haſt thou to doe to take my couenant in thy mouth; ſeeing thou hateſt to be reformed, and haſt caſt my word behind thee? When thou ſaweſt a theefe thou conſentedſt vnto him, and haſt beene partaker with the adulterer, &c. Theſe things haſt thou done, and I held my peace, and thou thoughteſt that I was like thee. But I will reproue thee and ſet before thee the things thou haſt done. Oh conſider this yee that forget God, leaſt I teare you in peeces, and there be none to deliuer you.* Oh that the wicked & vngodly of the world would conſider in what a curſed ſtate they ſtand in, what extreame danger to looſe their owne ſoules, clean out of Gods fauour, ſo as he hates and abhorres them, and all they doe: Now as *Salomon* ſaith, if the wrath of the King bee as the roaring of a Lyon, how much more the wrath of the eternall God, who is able not onely to kill the body, but to caſt both ſoule and body for euer into hel fire? Oh thē be admoniſhed! ſay you had

Pſal. 50. 16

Vse 2.

a faire warning, repent in time, liue no longer in sin, turne to God with all speed, *while it is called to day*: Say with *Dauid*, *Away from me yee wicked, I will keepe the commaundements of my God.* And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is as a spirituall plague or leprosie, it is of a spreading and contagious nature. *Can a man touch pitch and not be defiled?* Then may a man keep company with the wicked, and not bee corrupted. *Ioseph* liuing in the Court of *Pharaoh*, how soon had he learned to sweare by the life of *Pharaoh*? Besides, we shall be compelled to wink at the sins of those whom we loue, and so consenting to them, are guilty of them. Againe, we cannot but be vexed with them, and greeued at the heart, as *Lot* was; yea, and in danger to be punished with them, as *Lot* in Sodome was taken prisoner, and all his household: and therefore as men do shunne a house infe-

Prou. 6

Gen: 41
15: 16

1 Pet. 2: 8
Psal. 12: 5

infected, ſo let vs ſhunne ſuch company as moſt dangerous, pernicious, and hurtfull.

And heere wee are to wonder at the palpable blindneſſe of wicked men, at their blockiſhnes and ſenſeles ſecurity, that though their eſtate bee a s wee haue heard out of the word of GOD, and teſtimonies of holy Scriptures, ſo curſed, miſerable, wretched and damnable; yet they ſee it not, they feare it not, they beleeue it not; they feare no danger, they deſire no remedy, their minds are ſo blinded through ſelfe-loue, and ſo hardned in all kinde of ſinne, that nothing can mooue them, and doe them good, They be like the Smiths dog, no ſtrokes nor ſparkes can awake them. Of all diſeaſes they be moſt dangerous, that be leſt felt: as the Apoplexy, dead palſie, lethargy, &c. So, when a man is ſicke, euen ſoule ſick, and ſick vnto death, and feeleth no paine, his caſe muſt needs bee daungerous. Many men complaine of the ſtone in the kidny, *Vſe. 1*

and

and ride and run night and day to find ease for it, but few complain of the stone in the hart, men haue hard stony, and flinty hearts: And neither loue of heauen, nor feare of hell; neither mercie nor iudgement can moue them, or make them to repent Well, to conclude this point, let men take their courses. runne on in sinne, *walke in the counsell of the wicked, stand in the way of sinners, and sitte in the seate of the scornefull.* Let them refuse the counsell and the company of Gods seruants, and when they haue done all that they can, they are but cursed caitifes; and the time will come that they will curse the day that euer they were borne, and say, Woe worth the time they kept bad company: *Oh what fooles and mad men were we* ! When they shall wish the heauens to fall vpon them, and the rockes to crush them in peeces, for feare of the anger of God. And thus much for the generall description of a wicked man in these words : *The wicked are not so.*

Wisd. 5.
Reu. 6. 13

But

But as the Chaffe which the wind driueth away,

THe Prophet *Dauid* hauing shewed the difference betwixt the godly and the wicked by a generall introduction, *It is not so*, commeth now to set out their estate by a similitude and comparison, where hee compares the wicked to *chaffe*, And it is all one as if he should say: The wicked and vngodly man is not like a *tree* wel planted and watered, that beares good fruit, and alwayes flourisheth, but like vnto *chaffe*, which hath no root at al in the earth no iuyce nor sap, but wants all kind of good fruit and greennesse, so as it is easily scattered and dispersed with euery blast of winde: Euen so the wicked are not rooted nor grafted into Iesus CHRIST, and are altogether voide and destitute of all fruit of good workes, and of all saiuing grace, haue no iuyce nor sap of goodnesse in them, and in time

of

of trouble and temptation, they fall away; yea euery blaste of false doctrine, euery storme of temptation, triall, or persecution, yea the least blast of Gods anger driueth them hither and thither, they know not which way to turne them.

So that in this similitude or comparison there are two things to bee considered.

First, the matter whereunto the wicked are compared, *vnto chaffe.*

Secondly, the condition of *chaffe which the wind driueth away.*

In the former of these we are to consider how the wicked resemble *chaffe*, naturally, and accidentally.

Wicked compared to chaffe, How?

I Light.

Naturally *chaffe* is light and vnprofitable.

First, it is light, containing in it no solide and waighty matter, but a very sleight and frothy substance, subiect to many alterations; euen so the wicked are not solide in their purposes & enterprises, & waighty in the carriage and courses, but as *chaffe*, light, easily tossed, & blowne away.

It

It may appeare vnto vs, that the wicked are as *Chaffe*, light, becauſe they bee light of their words, they haue not their mouth in their heart, like a wiſe man, but they haue their heart in their mouth, like a foole. Do they promiſe any thing? their words are as wind; as the Prouerb is. Doe they vow any thing? they keep their vowes, like thoſe that vowed *Pauls* death. Doe they ſweare any thing? they are but as bells and bubbles in the water, broken in a moment of time: So that the wicked, in reſpect of their words, vowes, or othes, may well be compared to *chaffe*, light. Eccle. 22 26.

Againe, the wicked may well be compared to *chaffe*, light; becauſe they are light of their minds, entertaining and excluding, one while admitting, another while reiecting, infinite purpoſes & thoughts of hart Again, they are light of their bodies by cõmitting many fornicatiõs Yea let their vertues be compared with their vices, it will then appear. *That they are lighter then vanity it ſelfe.*

Secondly,

Secondly, as the wicked are like *Chaffe*, light; so are they vnprofitable, and that two waies. First, in matters temporall concerning this life, wherein though they haue ability, as they haue for the most part; yet they want wil to do good with the same. Secondly, in matters spiritual, wherin though they haue a will, which is a rare thing to be found in the wicked, yet they want ability.

Vnprofitable.

First, the wicked are as *chaffe*, vnprofitable, in regard of matters temporall; For, *who doth regard the afflictions of Ioseph?* For either their will is wholly bent vpon couetousnesse, or prodigality. This is an euill which the Preacher sawe vnder the Sunne; *A man to whom God hath giuen riches, and treasures, and honours, and hee wanteth nothing for his soule, of all that he desireth, but God giueth him no power to eate thereof: but a strange man shall eat it vp.* Yea, such is the case of many a man, that where hee locks vp his riches from others with one locke, he lockes them vp from him

Eccl. 6. 2

himselfe with a thousand. Or else they spend them prodigally, like the rich glutton, who fared of the best, & wet of the finest, but had nothing to bestow on poore *Lazarus*: whereas indeede they are but stewards of those things they enioy, & must one day giue an account for them: And if they be found in the day of their account to haue beene *vnprofitable*, as *Chaffe* is vnprofitable, then must they assuredly expect no other sentence then that which was denounced against that vnprofitable seruant: *Cast that vnprofitable seruant into vtter darknesse.* Luke 16. Mat. 25. 30.

Secondly, the wicked may bee said to bee as *Chaffe vnprofitable*, in respect of matters spirituall: because though they haue therein a will, yet want they ability, whereby they might benefit others. *For whosoeuer is borne of the flesh is flesh*, and nothing but flesh: How then can a man giue that to another he hath not himselfe, or speak that to others he is ignorant of himselfe? Yea, if Ioh. 3. 6.

this mans Father, or mother, wife, or child, lay a dying, and one ſhort prayer might ſaue their ſoules, a wicked man is not able to performe
Prou.28.9 that Chriſtian duty for them: *For he that turneth away his eare from hearing the Law, euen his eare ſhall bee abhominable*: So that howſoeuer a wicked man may ſeeme to pray, or the like, yet by reaſon he is vnregenerate, not borne anew, and that they proceed not from faith, and a heart purified from ſinne, the LORD doth turn the ſame vnto ſinne vnto him.

So that a wicked man at his beſt, in matters Temporall or Eternall, he is as Chaffe, light, and vnprofitable.

Doct.2. Eſtate of the wicked exceeding changeable.

In that the Spirit of GOD compares all wicked men to *chaffe*, wee learne, that the eſtate and condition of wicked men is exceeding inconſtant, vaine, vncertaine, mutable, and changeable, they haue no certaine ſtay, no ſure and ſetled eſtate in this world, whether wee conſider

conſider the matters of Religion, and Gods worſhip, or the things of the world, we ſhall ſee themlike vnto Chaffe, vaine, vile, vncertaine and mutable.

Firſt, in matters of Religion, for the worſhippe and ſeruice of GOD, how vaine and mutable the wicked are, the example of *Iudas* doth demonſtrate, who being choſen to be one of the twelue, fell away afterward dangerouſly & treacherouſly: the like may be ſaid of *Demas*, who made a glorious ſtoriſh for the time, and yet afterwards he fell in loue with the world: And the like may be ſaid of *Hymenens*, *Phyletus*, and *Alexander*, who were counted famous, and eſteemed as pillars of the Church; yet they fell to renounce euerlaſting ſaluation: To this purpoſe doth Saint *Iohn* deſcribe the eſtate of the backe-ſliders in his time; *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs*: Heereunto commeth that parable

Mat.27.

1 Tim.1 20

2 Ti:2:17

1 Ioh:2:19

propounded by our Sauiour Christ, Mat.21.28 *A certaine man had two Sonnes, and came to the elder and saide; Sonne, goe and worke to day in my Vineyard: But he answered and said, I will not: yet afterwards hee repented himselfe, and went: then came he to the second, and said likewise: And he answered and said, I will sir, and went not:* He seemed forward, but hung backe; Hee promised much, but performed nothing at all. The like may bee said of the rich man which came to our Sauiour Christ and said; Mat.19.16 Luke 8 Luke 16 *Good Master what good thing shall I doe, that I may haue eternall life:* yet when he was tried, hee went away sorrowfull.

Againe, for their worldly estate, all their felicity and great pompe is but a dreame, it is but as chaffe, the least blast of GODS wrath will ouerthrow all their happinesse and prosperity; which at the best, is most vncertaine, and very mutable: looke vpon *Pharaoh, Saul, Achitophel, Absolom, Nebuchadnezzar, Naball,* and the

the rich foole : *Iob* ſetting out the eſtate of the wicked, concludeth thus, *They ſpend their dayes in pleaſures, and ſuddainly goe downe to hell*, and there ſheweth the cauſe, their proſperiſy (alas) is not in their own hand, *But the Lord doth make them as ſtubble before the winde, and as chaffe, ſhall they be diſperſed.* And *Dauid* ſpeking of the proſperity of the wicked ſheweth withall, how ſlippery and vncertaine it is, that in a very moment they be gone, and like chaffe are ſcattered abroad: ſo that it doth appeare that the ſtate of the wicked men is too too fickle and vncertain, and is therefore well compared vnto chaffe.

Iob.21:18

Pſalm 37.

And by this compariſon is ſhewed, that the wicked be moſt vnlike to the godly, and therefore he compares them not to any *Tree*, no not to a dead and withered *tree*, but to chaffe.

Firſt, becauſe as the godly man is rooted in Chriſt Ieſus, and receiueth nouriſhment from him, good

iuyce and good sap, *The wicked are not so*: but void of ail iuyce and sap, drie as dust, chaffe.

2 Secondly, wheras the godly man is fruitfull, *The wicked are not so*: but as *chaffe*, vnfruitfull.

3 Thirdly, whereas the godly man is permanent, and his estate durable neither wind nor weather can shake him, being rooted and grounded in Christ, *The wicked are not so: but as chaffe*, euen variable as the winde; euery blaste of false doctrine, euery wind of temptation, and euery triall for the Gospels sake wil blow them cleane away.

Vse. 1. Let this admonish al wicked men to looke about them; Thine estate is not so good as thou thinkest it is: Although thou be rich, in honour, and in great preferment, thou seemest all this while to be like a great Oake, or a tall Cedar tree, but know thou art nothing lesse in the sight of GOD; Thou art like vnto Chaffe, light, vaine, loose, vile, vnprofitable, and variable, no firmnesse and constancie

ſtancie at all in thee: yea and marke what will followe, and be the end, vnleſſe thou repent and return vnto God, *Hee will come, whoſe Fanne is in his hand, and he will gather his Wheate into his Garner; But the chaffe will hee burne with vnquenchable fire. Math. 3, 12.* Oh that all wicked men would now examine themſelues, how they are in the Barne-floore of the Lord IESVS, whether as chaffe or corne, for a day of winnowing will aſſuredly approache, wherein the Lord will then gather his good Corn into his garner, but then the Chaffe will bee caſt out to be burned with fire vnquenchable. We muſt all of vs paſſe vnder Gods Fanne, great, ſmall, rich, poore, learned, ignorant, Miniſter and people; and then, if thou ſhalt be found to be chaffe, to the fire thou muſt forthwith go. And therefore let all GODS children take heed that they doe not faſhion themſelues like vnto the wicked: for as our ends are moſt vnlike, euen ſo our liues muſt be vnlike; they

liue in ſinne after the faſhion of the world; We muſt frame our liues after the word.

Vſe 2. Secondly, let all Gods children learne to iudge aright of the eſtate of all wicked men; they flouriſh indeede in the world, and who but they free from trouble, ful of proſperity, whereas the godly man is troubled and afflicted; yea, often in great miſery and diſgrace of the world: and this is the thing that oftentimes doth trouble the godly. But if we will iudge of them, not by the eye of the body, but of the ſoule, according to Gods word, wee ſhall ſee wee ſhall haue no great cauſe to wonder at them, much leſſe to be grieued for them: Alaſſe, poore ſoules, when they be at the beſt, they be but as *chaffe*, vaine, light, vile, and vnconſtant: *I ſawe* (ſaith *Dauid*) *the vngodly ſpreading himſelfe like a greene Bay tree, ſo I looked on him and paſſed by him, and loe he was gone, I ſought him, but hee could no where be found.* Pſal. 37

Hither-

¶ Hitherto hath it appeared what *chaffe* is, and that the wicked are like the *chaffe* naturally conſidered: Now in a word we are to conſider how the wicked reſemble *chaffe* accidentally, and that two wayes.

How the wicked reſemble chaffe accidentally.

Firſt, *chaffe* is preſerued for a time, while it is in the field, with the good corne, leſt both of them ſhold periſh tohether. This appeareth in the goſpel to be the care which God had, not to ſuffer the Tares to bee plucked vppe for a time, leaſt they ſhould plucke vp the good wheat with them: Euen ſo, the wicked are ſpared for a time for the godlies ſake which otherwiſe could not liue: Euen as the Tares amongſt the wheat were ſpared for the wheats ſake. Mat. 13 29

And ſurely this might admoniſh all wicked and vngodly ſinners to repent, (and in time) to turne vnto GOD, and to eſteeme better of the company of GOD S faithfull ſeruantes, and righteous children here

here in this world to make much of them, for they fare the better for them euery day they rise, they enioy all they haue for their sakes, else God would soone make an end of them vpon earth. If *Noah* and his family were in the Arke, the floud would soon drowne the rest: If *Lot* were out of *Sodome*, it would soone raine downe fire and brimstone from heauen, vpon the wicked Sodomites. And therefore GODS children may well be compared to a peece of corke cast into the sea full of nailes, which beares vp the nailes which otherwise would sinke to the bottome one by one; euen so are the wicked preserued for a time for the godlies sake.

But if they will still proceede to hate them aboue all things in the world; wel, the time wil come, when they shall thinke it the greatest misery in the world, to be seuered and sundred from the company and society of the godly. But of this hereafter.

The

The other condition of *chaffe* accidentally conſidered, is the ſifting or the ſeparating the ſame from the good corne, which ſhall be in the harueſt of Gods generall iudgement For there bee but two ſorts of men, Mat.13:30 namely, the ſheepe and the goates, the goad and the bad, the elect and the reprobate; and theſe doe liue together here, euen as the Tares amongſt the good wheat. But in the harueſt of gods generall iudgement they are ſeparated, euen as a ſhepheard doth deuide his ſheepe from his Goats.

Thus much for the firſt part of the ſimilitude, where the wicked are compared to chaffe: Now commeth to be conſidered the condition of chaffe.

Which the winde ſcattereth away.

BY *winde* (in this place) we are to vnderſtand the Iudgements of GOD, which in the holy Scriptures

tures is expreſſed by ſundry things; As by fire, a Sword, Arrows, ſickle, Fanne, &c. And in this place by winds. *The winds blew vpon the houſe, &c.*

Mat.3
Mat.7.

Now the iudgements of God do reſemble the winde in two things eſpecially. Firſt, it hath the bound from whence it commeth; *viz.* Heauen: Secondly, it hath a bound to which it goeth, *viz.* earth.

1 *Terminum à quo.*

The firſt conſideration in the which the iudgements of God are compared to the winde, is the place they come from: The wind it commeth from aboue, euen out of the Lords treaſure-houſe: According to that of the Prophet *Dauid*, *Hee bringeth the winds out of his treaſuries*; So that by what meanes ſoeuer the iudgements of God are executed vpon vs, or in what kinde ſoeuer, certainly they come from God, as the wind doth.

Pſal.135.7

Terminum ad quem.

The ſecond is the place it commeth vnto, euen the center of the Earth we dwell on. Such a one was that

that wind that came and beat vpon the banquetting houſe of *Iobs* children. And what ſhall I ſay of the Iudgements of God which came ſo ſwiftly, euen as the winde, vpon *Pharaoh*, *Saul*, *Ahab*, *Antiochus*, *Herod*, and the like, whoſe deſtructions came ſuddenly from heauen, as the wind vpon them. And as the wind is inuiſible to the eie: euen ſo come the Iudgements of God vpon the wicked when they are moſt ſecure: yea, when the wicked ſhal ſay, *Peace, Peace*, then ſhall deſtruction come vppon them ſuddenly, as the winde; yea, and as the wind is moſt violent where it is moſt oppugned, as by the talleſt trees, and the higheſt hills: So, where the heart of man is lofty, he is ſo much the more open to the wind of Gods iudgements: as we may ſee in *Pharaoh*, *Herod*, *Antiochus*, *&c.*

lob 1.19

Doctr. 2. The deſtruction of the wicked is vnreuokable.

Now, in that the Prophet hath compared the wicked to chaffe, and the Iudgements of GOD to the wind: We learne from hence, the irre-

irreuocableneſſe of the deſtruction of the wicked: Alas, what is chaffe to ſtand againſt the wind? and what is fleſh and bloud to reſiſt the Almighty? This the Prophet *Dauid* ſhewes moſt excellently, who ſpeaking of the enemies of Chriſt Ieſus, and of the certainty of their deſtruction, ſaith; *Thou ſhalt bruiſe them with a rod of yron.* Alas, what is an erthen pitcher before a barre of yron? a head of glaſſe, againſt a head of braſſe? How did the wind of Gods iudgements purſue *Caine*, when hee had ſlaine his innocent brother? *Pharaoh* ſeemed a mighty man, yet he prooued but Chaffe when the wind of Gods Iudgements did blow vpon him. *Herod* thought himſelfe to be ſome petty God, at what time he made his Oration to the people; but he was leſſe then man when the wind came, euen the Iudgements of GOD, *That hee was eaten vppe of wormes.*

Pſalm.2:9

Gen.4:11
Exo.14:28

Acts 12.23
2 Theſ.6:7
Pſa.136 15

Vſe 1. Hence we learne, that the power of GOD is infinite and abſolute; all

all power is of God: *He doth bring downe the mighty from their ſeate.* Yea he hath all creatures at a becke, and at a call, to humble man; yea, and the leaſt of all creatures, when it is armed and ſent of God, is ſufficient to deſtroy the wicked, as Frogges, Lice, Flies, and the like creatures did *Pharaoh* and the Egyptians; and as the Palmer-worme & the like kind of the Caterpillers did the men of *Iuda* and *Iſrael*: and therefore this muſt needs bee a terror vnto the wicked, who are no ſtronger then the chaffe to reſiſt the wind of God iudgement. This may teach them humility, and pull down the haughtines of their hearts, when they ſhall heare the irreuocableneſſe of their deſtruction. Exod.10. Ioel 1.3.4.

Vſe. 2 Secondly, ſeeing the deſtruction of the wicked are irreuokeable, and that the iudgements of GOD come ſuddenly; we are taught here, that it is our duty to awake out of ſinne, and to be watchfull ouer our owne ſoules. We muſt not ſleepe in ſinne, neither

neither giue your ſelues to ſecurity, but be carefull and circumſpect, that we be not ſuddenly ouertaken. This is that charge which our Sauior giueth; *watch therefore for you know neither the daye nor houre in the which the Sonne of Man will come.* The iudgements of God are threatned to com vpon thee ſuddenly, as the winde: thou knowſt not whether thou ſhalt haue an houre, or a moment of time giuen thee to repent, thou maiſt be ſmitten with ſudden death: When thou riſeſt out of thy bedde, thou knoweſt not whether thou ſhalt lie downe againe; When thou lyeſt downe vpon thy bed, thou knoweſt not what may happen vnto thee ere it be day. *Boaſt not of to morrow, for tho knoweſt not what a day may bring forth.* And therefore while it is to day let vs repent, and labout to be reconciled to God in Chriſt, that when his iudgemeuts ſhall come as the winde ſuddeinly, the deſtroyer may paſſe ouer vs, and we remaine ſafe vnder the ſhadow of the Almighty.

Mat. 24

Prou. 27:1

Hither-

Hitherto hath the Prophet deſcribed the wofull eſtate and condition of the wicked here in this life. Now in the next verſe, by way of Propheſie, or threatning, he ſets out their eſtate and condition in the life to come.

The first Psalme.

Verse 5.

Therefore the wicked shall not be able to stand in the Iudgement, nor Sinners in the assembly of the righteous.

The description of a wicked man in the life to come.

HEere the Prophet describes the wicked & vngodly man by his fearefull end, and that which shall befal him hereafter. And that he draweth into two phrases of speech. First, *They shall not stand in iudgement*, Secondly, *They shall not be associates with the Iust*. So that we see, that how soeuer now the wicked beare it out, and

and seem to be the onely men in the world, yet in that great day of the Lord, when we must all appeare before his Barre, that will iudge iustly without respect of persons; thē these wretched men shall not be able to stand, that is, to endure the sentence of the Iudge and his angry countenance, but shall receiue the fearfull doome of eternall death, *Depart from me ye cursed.*

Well then, by this we learne that there shall be a iudgement, wherein men must stand to appeare before God, to giue account of their work; and this we acknowledge in that article of our faith when we say, *Wee beleeue that he shall come to iudge both the quick and the dead. Behold* (saith the Lord) *the day commeth that shall burne as an Ouen. And all the proud, and all the wicked shall be stubble: and the day that commeth shall burne them vp.* And our Sauior alluding to that day saith *Then will I say to them on my left hand, &c.* Againe, *Hee hath appointed a day in the which he will iudge the world in*

Doctr. 1. The certainty of the day of indgement proued. Mal. 4. 1.

righteousnesse. Now if there were no places in the Scriptures but this Text, it might suffice to prooue that there shall be a day of Iudgement.

But besides these Testimonies, there be certaine reasons that proue the same, taken from the Nature of God and his principall attributes, his Mercy and Iustice: which we must needs confesse, he is most true in both, he is most mercifull, & most iust.

And therefore hauing promised it shall goe well with his Children, that they shal be happy and blessed, and that the wicked shal be miserable and cursed: In these two respects it must needs bee, that there must be a day of Iudgement. For in this world, who endure more misery, griefand wrong, then Gods children? who are contemned, mocked, misused, and by all meanes abused by wicked men. They are in want, sickenesse, persecution, in pouerty, and a thousand miseries besides. But

Luke 16.

the

the wicked flouriſh, liue in wealth, and eaſe, and all things that hart can wiſh. Now then, ſeeing this is the eſtate of Gods children in this world full of troubles and miſeries, and the wicked liue at eaſe, according to their luſts: it muſt needs follow that there muſt be a day of Iudgement; when God ſhall ſhew his mercy in bleſſing and crowning the vertues of his children: and likewiſe in executing Iuſtice vpon the wicked and vngodly.

Vſe. O that men and women could often thinke of the time of the laſt Iudgement! Oh that we could beſtow that time which we beſtow vpon our pleaſures, and fooliſh ſports, to meditate on this day! O that men would beſtow that time which they beſtow on vnprofitable, if not [redacted] exerciſes: as carding, dicing, decking & painting theſe carkaſes of theirs? Oh (I ſay) happy were we if we cold beſtow this time in thinking of this Iudgement: what ſhall then becom of vs for euermore?

There is no man so wretched,& desperate but he can wish with *Balaam Oh that I might die the death of the righteous, and that my last end might be like one of theirs* ? Labour now then in time to become a new creature, walke with God in obedience, labour for sanctification:and this will cause thee to stand out in this iudgement.

Now that the wicked *shall not stand in this iudgement*, some may here obiect and say, This is that which we desire, that we may not appeare before the face of that angry Iudge, whose presence is so intollerable.

But alas,this is not all : for then the wicked might seeme to be blessed, if they might here delight in sin, and drinke downe iniquity like water, and neuer be called to account for the same. Therefore the wicked shall appeare in iudgement; & yet not any whit contrary to this Text,which saith,*The wicked shall not stand in Iudgement*, and that in these foure respects.

In foure respects the wicked must appeare in iudgement

First,

Firſt, in regard of their appearãce there, *The Lord will enter into iudgement with all fleſh* : If with all fleſh, then chiefly with ſuch kind of fleſh as are *ſpecies* of that *genus*. So, fleſh, as that they are nothing but fleſh, that haue not the ſeede of the Spirit remaining in them. Ier.35:21

Secondly, they muſt ariſe and appear in this iudgement, in reſpect of the ſinners arraignment at GODS iudgemẽt bar. For we muſt not only appeare in iudgement, but *before the iudgement ſeat of Chriſt*. 2 Cor.5.10

Thirdly, they muſt ariſe and appeare in this iudgement to be indited: for God will bring *euery worke of theirs vnto iudgement, whether they be good or euill.* Eccl.12.14

Fourthly, and laſtly, they muſt ariſe and ſtand in this iudgement, to heare the ſentence of the Iudge of heauen and earth paſſe againſt them, *Depart from me yee curſed, into euerlaſting fire, prepared for the Diuell and his Angels* : A thundering ſentence indeed, (able if it were poſſible) to Mat.25.41

woūd to death the harts of the wicked, but they shall after death neuer die. Yea every word of the sentence seems to be most fearfull & terrible.

First, what shall they doe; *depart.*

Secondly, how they shall depart; *cursed.*

Thirdly, from whom, *from me.*

Fourthly, whether; *into fire.*

Fiftly, into what fire; *euerlasting fire.*

Sixtly, by what right. *prepared.*

Seuenthly, with what company; *The diuell and his Angells.*

Hitherto, and thus farre the wicked must arise, and stand in Iudgement; but after this sentence is once giuen, they shall neuer rise vp to appeare in Iudgement any more. But where it is said, *They shall not stand in iudgement*: This is meant onely in respect of Gods fauour: For this is proper onely to the godly, thus to stand in iudgement, who are bolde in respect of Iesus Christ their elder brother: in whose righteousnes they appeare.

Oh that men would consider this, high, low; rich, poore; noble and simple: *That no wicked man shall stand in iudgement*, but shall heare the fearefull sentence of eternall vengeance, *Depart from mee yee cursed*, O how ready are mē to put from them this day of reckoning? They seeme to haue made a league with death, and to be at an agreement with the graue. But the Lord will disanull this their agreement; and the time wil come when these wicked wretches will be glad to put their heads in an auger hole, when they shall cry vnto the rockes and hils to fall vpon them, to hide them, and to couer them from the wrath of God, the angry Iudge, whome they are not able to endure. Who wold buy gold at such at rate, or pleasures so deere, to loose his soule in hell fire for euer for the pleasures of sinne for a season here? *Vse.* 1. Esay 28. 15

Secondly, we are taught here, that as all wicked and vngodly men bee wretched and miserable in their life: *Vse* 2.

So

So at the day of Iudgement their estate is much more fearfull: for it is said here, *They shall not stand in iudgement*, but shall quake and tremble, as not being able to endure the angry countenance of the Iudge : For now they shal see the books brought forth, and their sinnes laid open. O good Lord, what shall vngodly men do then! which way shall they turne them? when they shall see the Iudge stand aboue them with a naked sword to cut them off : and the deuils ready to execute Gods eternall iudgements on them : poore soules, what shall become of them ? How can they *stand*? How can they endure it? And yet they must vndergo it, & endure it.

Reu. 20. 14

But more then this, they must receiue that fearefull sentence of eternall vengeance, *Depart yee cursed, &c.* So as now they must remaine in perpetuall prison, in the darke dungeon of hell for euer, where the paines are endlesse, easeleſse, and remediles: They shall haue no ease, no not one

drop

drop of water to coole their tongue: And this word, euerlaſting torment doth euen kill the heart of the damned: for if a man in hell torments might lie in torments ſo many thouſand yeers as bee Stars in the firmament, or ſand on the ſea ſhore: it wer ſome comfort to a damned ſoule, that once there might be an ende therof. But alas, when he hath ſuffered torments ſo many yeers, the number to ſuffer ſtill will euer remaine infinite. God giue vs grace that we may become righteous, that ſo *we may ſtand in iudgement.* Eſa. 30.30

The ſecond part of the miſerie of a wicked man in the life to come, is *He ſhall not ſtand in the aſſembly of the iuſt.*

IN theſe words is noted out vnto vs a ſecond branch of the iudgement of the wicked in the life to come: That they ſhal be ſeuered and ſecluded from the company of the Iuſt.

Heauen

Heauen is called the *New Ierusalem*, wherein enters no vncleane thing; onely this is the place where the iust doe abide: Here are all the holy Patriarches, *Abraham*, *Isaac* and *Iacob*, here are the Apostles, here are the holy Martyrs, and constant witnesses of CHRISTS truth; here are all the Saintes that sleepe in Christ, here they rest and sing continually, *Praise, honour, and glory vnto him that sitteth vpon the Throne*: here they enioy the presence of God, and see his face continually. Now to be depriued of this place, and to be seuered from this company, it is a misery with a witnesse. And this is that misery here pointed out in this iecond place, *They shall not stand in the assembly of the iust.*

The Church is to be vnderstood two wayes, *Militant*, and *Triumphant*, and from both of these the wicked are excluded: for howsouer the wicked liue amongst the godly, as Tares amongst the good wheate, as *Cain*, and *Esau*, and *Iudas*,

das did amongſt the godly, yet they were not of the godly : *They went out from vs, becauſe they were not of vs:* But this is not directly intended in this place ; but of the Church *Tryumphant* in the kingdome of heauen, where the godly enioy Ieſus Chriſt *In whoſe preſence is the fulneſſe of ioye, and at whoſe right hand is pleaſure for euermore* : here the wicked *ſhall not ſtand in this aſſembly* ; For if *Moſes* might not ſtand vppon the holy ground, before hee had put off his ſhooes: Oh how much leſſe ſhall ſinfull wretches ſtand in the preſẽce of the euer-liuing God, hauing on the ſhooes of their ſinfull affections! yea it is now moſt iuſt with God, that ſuch ſhould be ſhut from heauen, the *Church Triumphant*, ſeeing they were warred in the *Church militant*.

Pſal. 16. 12

Exod. 3:

Neither

Neither the sinners in the assembly of the iust.

Doct. 2. All mankind diuided into two ranks.

HEre then we learne, that there are two sorts of men in the world, *Good* & *Bad*, *Sheep*, and *Goats*, *Elect* and *Reprobate*: and here in this world they liue together, but after death in the last Iudgement, there

Mat. 25. 34 shall be two places appointed for them; one on the right hand, another on the left; one in honour, the other in shame; one in ioy and comfort, the other in feare and horror. And as wicked men in this life could neuer abide the company and society of the godly, but did mocke and scoffe at them, & shun their company as much as they could: so in the great day of account, in that great and generall separation, *The sinners shall not appeare in the assembly of the righteous*, but shall bee seuered and sundred by the great shepheard of the sheepe, the Iudge of the whole world.

Now

Now that wicked men ſhun and auoid the company of the godly, & doe deſire and ſeek the company of the wicked, it is plaine by experience, and therefore it is iuſt with God that at the laſt day they ſhould be ſeuered and ſecluded their company; and as they loued and delighted in the company of wicked men, and ſuch as haue no feare of God before their eyes, ſo now they ſhall haue their belly full of their company. How did *Cain* hate *Abell*? *Pharaoh Moſes* and *Aaron*? *Saul*, *Dauid*? the Iewes our Sauior Chriſt? *Elymas* the company of *Paul*? And on the contrary part, how one wicked man doth loue the company of another like himſelfe, common experience doth proue it. Pſal.50

And here wicked men bee noyſome and troubleſome to the godly as Goats to Sheep, they tread down their paſture, they trample in their water, and they puſh them with their hornes; Chriſts ſheep now ſuſtaine ſundry wrongs and iniuries, Eze.54

and

and are much annoied and vexed by those stinking and vntuly Goates,
Mal. 3.18 But there will come a *day of separation*, to the horror of the wicked, and comfort of the godly.

Further, in these words we may consider the estate of the *righteous* at the last iudgement: that is, of the elect of God, such as haue truly repented of their sinnes, by faith, beleeue and embrace Iesus Christ, and are iustified through his obedience in the sight of God; surely their estate shall bee blessed and happy, and so great, that the very wicked shalbe ashamed and astonied to behold it. First, *they shall be set on Christs right hand*, which is no small honour and ioy for poore silly soules to bee aduanced to sit on the right hand of Iesus Christ, the son of God, and the great Iudge of the world. Secondly, they shall heare the blessed sentence
Mat. 25 *Come ye blessed, &c.* Thirdly, they shall be put in reall possession of eternall saluation of the kingdome of *heauen* and liue in the blessed presence of

God

God the Father, Sonne, and Holy Ghost, the elect Angels, and blessed Saints, where there shall be no sorow, pain, sickenesse, &c. *Blessed are the dead that die in the Lord, for they rest from their labours:* So then after death they haue a sweet *quietus est*: and a generall discharge and freedome from all enemies of soule and body, from all trouble, paine, and griefe. Whereas the wicked and vngodly shall be in a cleane contrary estate and condition, for they shall not come into the company of the righteous, nor shall haue no part in that place of their comfort, honour, Ioy, and dignity, but shall be set on Christs left hand, a place of exceeding sorrowe and griefe, shame and confusion, horror, and trembling.

This might admonish all wicked and vngodly sinners to repent, in time to turne vnto God by true repentance and amendment of their liues, to esteeme better of the company of Gods faithfull seruants and righteous Children in *Vse.* 1.

this world, and to make much of them. But if they will ſtil proceed to hate them, to ſet themſelues againſt the godly, to ſhunne their company, and to hate them aboue all the things in the world : Well, yet remember the time will come that ye ſhall thinke it the greateſt miſery in the world, that yee ſhall be ſeuered and ſundered from their company, and in ſo being they ſhall be ſeuered and ſundred from the company and ſociety of Ieſus Chriſt himſelfe, of God the Father, and all the bleſſed Saints and Angels of GOD in heauen: *Then in that day, ſhall the righteous ſtand in great boldneſſe before him that perſecuted him, &c.* Thus you ſee the madneſſe and extreame folly of wicked men, they hate them whom they ought moſt to loue, and loue them whom they ought moſt to diſlike.

Wiſ.5.1.2. 3.4.

Vſe 2. Let men take heede with whom they ioyne themſelues in ſociety: Seeing with whom they keep company in this life, in death they ſhall partake

partake with them, and after at the last iudgement shall be ioyned with them. He that now is familiar and a companion of vngodly men, Atheists, Papists, Swearers, Drunkards, Scorners, &c. Certainly in death hee shall be punished with them, and after death haue his abode with them for euer. So he that is now a companion with all those that feare God; surely, he shall haue a part with them in death, and at the last iudgement shall bee placed with them in ioy and happinesse for euermore. It is thought to be a matter of little or no moment what company a man keepes, to liue amongst Swaggerers, swearers, drunkards, Atheists, Papists, &c. But the truth is; it is a fearefull signe of a reprobate, and hee that is now a companion with them in their sins, shall after death take part with them in their plagues.

Reu. 18. 4

Heb. 11. 25. 26.

The first Psalme.

Verse 6.

For the Lord knoweth the way of the righteous; But the way of the vngodly shall perish.

The secód generall part of the Psalme.

HItherto tthe Prophet hath described the wonderfull blessed estate of a godly man: As also the fearefull and cursed estate of the wicked: Now in this sixt verse, which containes in it the second generall part of the Psalme, is laide downe a reason, both of the happinesse of the one, and also of the misery of the other.

The

The godly man is a blessed man: why? Because the Lord *knoweth*, that is, approoueth of the way of a righteous and godly man, hee likes it and directs it, yea takes care of it, and doth blesse the way; that is, the life and conuersation, the actions, studies, and endeauours of the righteous.

Secondly, the wicked are cursed and miserable, why? Because the LORD doth not thus *Know*, that is, the Lord doth not like nor allow of the wicked man, hee doth not loue nor approoue of his life nor dealings, but rather dislikes him and all hee doth; yea, hee hates and abhorres his vile and abhominable and wicked life: And therefore both hee and his wayes, that is, his studies, labours, and enterprises, *shall perish*, and come to destruction.

In that the Lord is said *to know the way of the righteous*; that is, to like it, to loue it, & to be well pleased with it, so as hee will direct and blesse

Doct. 1. A great comfort to the godly that God doth approue of them,

it. Here is matter of exceeding comfort to euery poore child of God, to euery godly and righteous seruant of God, that being iustified by faith in Christ Iesus, and sanctified by the Holy Ghost, liue well, and lead a godly and righteous life, that howsoeuer the world contemnes them, scoffes and scornes them, mockes and mowes at them, reuile and raile vpon them, & esteem them as base and vile, yet here we see that the Lord loues them, and esteemes highly of them, approoues them as his, delights in them, to blesse them and prosper them: *Touch not mine annointed, and doe my Prophets no harme*: yea, he that toucheth them toucheth the apple of Gods eye, & no assaults whatsoeuer shall bee able to hurt them: *For godlinesse hath the promise of this life, and that which is to come.* And therefore let vs labour to plant godlinesse in our heart, and store them with the true feare of God, and in so doing the Lord will both blesse vs, and our poore endeauours.

2 Cor. 4. 13
Mat. 23: 37
Psalm. 105

This may ſerue to reprooue the curſed practiſe of vngodly men: it is wonderfull to ſee how bolde they bee to abuſe Gods ſeruantes, to mocke them and to diſgrace them, to ſlander and reuile them: they thinke them the worſt men that liue in the world, they traduce them and bring them on the Stage, they load them with vile and odious names: Now what doe thy elſe then ſet themſelues againſt GOD himſelfe, ſeeing they hate them whom GOD loues.

And as this may ſerue for the terror of the wicked, ſo it ſerues to comfort euery poore childe of God: What though the world hate thee ſo God loue thee? Oh remember that the Lord loues and allowes of thee: Now then, if God approue of thee, what though all men in the world did refuſe or condemne thee? If the King ſhould grace a man, and honour him, what would this man care for the contempt of a ſcullion boy? Well, let this be a comfort

and encouragement vnto vs, that God knowes and allowes of vs. For what were the fauour and approbation of men, if this were wanting.

Obiect. How a mã may know whether Christ approue of him.

But how shall a man know whether God knoweth him thus with his speciall knowledge or not? I answer.

Answer. 1

Ioh.10

First, if God know any man for his by his speciall and effectuall knowledge, then he begets in him the knowledge of himselfe. As the light of the Sunne falling on our eye, by whose light we behold the Sunne againe, *I know my Sheep* (saith Christ) *and they know me.*

2

1 Ioh.4.9

Secondly, if God thus know any man with his speciall and effectuall knowledge of his, so as hee loues and likes of him, it begets the loue of God in a mans heart: So as God loues him, hee is inflamed to loue God againe; and in loue vnto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether we be thus

thus knowne of God, let vs labour to find our harts thus inflamed with the loue of him,

Thirdly, whom GOD knoweth 3
thus, he chuſeth to be his Childe in CHRIST IESVS, delights to bleſſe him : Now then this works in the heart of a godly man another work: namely, to chooſe God to bee his God, to ſet his heart on him, to delight in him, to adore him as his God, to loue him, feare him, obey & call vpon him, and to truſt in him as his God.

Thus you ſee how a man may know whether GOD know him with this ſpeciall & effectual knowledge which is proper to the elect alone; namely, by theſe fruits and effects in our hearts: For as we ſee, though euery man cannot come to ſee the Kings Broad Seale, yet can diſcerne the picture of it in wax, and ſay, This is the Kings Broad Seale: So though men cannot aſcend to heauen to knowe the ſecret counſell of GOD, yet by theſe fruites

and

and effects of his knowledge, men may know his will, whether they be his or not.

Well, to conclude: seeing the Lord thus knowes and acknowledgeth, yea loues and likes of the life of a godly and righteous man: let vs bee encouraged to goe through-stitch, and to resolue of this, neuer to be daunted or discouraged with the hard measure of vngodly men. All our care should be to please God, & to be approoued of him, and therefore so long as he doth approue of vs, let vs not care what man can doe against vs.

But the way of the wicked shall perish.

Doct. 2. The Lord hates a wicked man, and al he doth. Esay 1.11

HEere we learne that the whole life of a wicked man, and what soeuer he doth, is abhominable, the Lord hates him and all hee doth. *What haue I to doe with the multitude*

of

of your Sacrifices? saith the Lord. And
againe, *The Sacrifices of the wicked are* Esay 66.3
abominable vnto the Lord. Now if the
best actions of a wicked man, his Ierem.8
hearing, Reading, Praying, and re- Prou.15:8
ceiuing be abhominable to *the Lord*:
how much more their swering, cur-
sing, banning, prophaning the Sab-
both, drunkennesse, vncleannesse, ly-
ing, stealing? &c. Again, *without faith* Heb.11:6
it is impossible to please God : Now no
wicked man can haue true faith, be- Acts 15:9.
cause *faith purifies the heart*, and is ne-
uer seuered from true repentance &
amendment of life: And therfore the
way of the wicked seeme it neuer so
goodly and glorious in the world, al
their studies and endeuours shall pe- Pro. 20:17
rish and come to destruction in the
end. *This is the portion of the wicked* Iob 20:29
man, and the heritage that he shall haue
from God for his workes.

This shews the state of most men *Vse.*
to be miserable and vnhappy : For
onely those be blessed, whose liues
doe please God; Now alas, what de-
light cā God haue in the filthy liues
of

of moſt men, whoſe whole delight and ſtudy is in ſin and wickedneſſe, in all kind of lewdneſſe and prophaneneſſe, haue no care to pleaſe God, but euen obſtinately rebell againſt him, ſurely the Lord hates them and all they do. O wofull condition of all ſuch ſinful men, that betake themſelues thus vnto the *way of ſinne*. Not as though they walke therein but for a time, but ſuch as purpoſe to tread therein for euer.

From this wofull eſtate the
Lord deliuer vs for
his Chriſts ſake.

Amen.

A Prayer for the Morning.

O LORD, and our good GOD, we thy poore vnworthy ſeruantes, according to our bounden duety, are heere aſſembled together in thy Name : O LORD, it is thy owne Commandement that wee ſhould call vpon thee in all our neceſſities, and it is likewiſe thy promiſe, that thon wilt heare vs, in aſſurance whereof we are bold now to come vnto thee : acknowledging firſt of all, that we are altogether vnworthy of our ſelues, as of our ſelues, to requeſt for any fauour or mercy at thy hands ; for from our cradles vnto this preſent there hath been

beene in vs nothing elſe but Apoſtaſie and rebellion; yea Lord, we haue ſo added ſinne vnto ſinne, as if there were no other end why we were ſent into the world, but to prouoke thee to wrath, and to heap vp a great meaſure of iniquity againſt our own ſoules, againſt the day of wrath Our ſinnes of omiſſion, our ſinnes of commiſſion, O Lord they are many and great, and if thou ſhouldeſt call vs to a reckoning euen for the leaſt of them, we are not able to anſwer thy Maieſty for one of a thouſand: yea Lord we confeſſe that it is thy mercy that endureth for euer, and that hath beene the cauſe that we haue not long agoe taſted of the iudgements. O Lord be thou merciſull vnto vs ſtill for thy names ſake, ſeparate our ſinnes as farre from thy preſence as the Eaſt is from the Weſt: Bury them in the graue of thy Sonne Chriſt, that they may neuer riſe vp again in this world to accuſe vs, or in the world to come to condemne vs. Teache vs to conſider what

what miſerable creatures we were of our ſelues, and what a fearefull caſe wee had yet beene in, if thou hadſt left vs to our ſelues, that ſo we beholding thy vnſpeakeable mercy to vs, we may the better be mooued to loue thee againe. Open the eyes of our vnderſtanding, that we may ſee what is good, and what thou requireſt of vs. Subdue the crookednesse of our rebellious Nature, and bring vs vnder the obedience of Chriſt, and that we may aſſure our ſelues that we are in Chriſt. Good Lord make vs more and more partakers of the ſpirituall power, both of the death and life of Chriſt. Let the power of his death mortifie ſinn in vs, crucifying the world vnto vs, and vs vnto the world. And let the power of his reſurrection ſtirre vs vp vnto newneſſe of life. Teache vs to number our dayes, that wee may apply our hearts vnto wiſedome: And as thou doeſt adde dayes vnto our life: ſo good Lord adde repentance and amendment to our dayes, that

that as we grow in yeeres, ſo wee may increaſe in grace, that we may in all things labour to keepe Faith, and a good conſcience in all our thoughts, words, and dealings, as that they may tend vnto thy glory, the good of others, and the comfort of our owne ſoules and conſciences in that day when we ſhall make our finall accounts vnto thee for the ſame. And to this end conuert our hearts, ſubdue our affections, regenerate our mindes, and purifie our nature, and ſuffer vs not to be drowned in the ſtreame of thoſe filthy vices and ſinfull pleaſures of this time, wherewith thouſands are carried headlong to eternall deſtruction: But euery day more and more conforme vs vnto the image of thy Sonne, that walking here along this ſhort race of ours, wee may at laſt in thy appointed time, attaine to the bleſſed reſurrection of the Iuſt vnto eternall life. And Lord enable vs hereunto, for we are not able of our ſelues to thinke any good

good, much leſſe to performe it: open therefore the eyes of our minds, that we may ſee what is good, put thy good Spirit within vs, giue vs fleſhly hearts, and pliable affections: draw our mindes from the loue of this preſent world, teach vs to vſe it as if wee vſed it not, that we haue here no continuing City, but to ſeek one to come, that ſo we may ſeeke for that kingdome that cannot bee ſhaken, but eternall in the heauens. Lord teach vs todo thy wil, knit our hearts vnto thee, that we may feare thy name, ô Lord heare, ô Lord forgiue, ô Lord conſider the complaint that we make vnto thee, and giue a gracious anſwere vnto our prayers for the Lords ſake. And now ô Lord we thanke thee euen from the bottome of our hearts, for thy ineſtimable bleſſings wherwith in Chriſt Ieſus thus haſt bleſſed vs; for our Election before the foundation of the world, for our Vocation, Iuſtification, Sanctification, and Preſeruation; and for that thou haſt put in vs a

hope of glorification in the life to come. We thank thee more eſpecially for that thou haſt defẽded vs this night paſt from all perils & dangers, and haſt ſafely brought vs to the beginning of this day. Now Lord we humbly pray thee, keepe vs, and all that belong vnto vs, this day from al euill that may hurt vs; ſet thy feare before our eyes, and let thy ſpirit ſo rule our hearts, that we may not ſin againſt thee. As for outward things, we ſubmit our ſelues to thy wiſe and fatherly prouidẽce; only we beſeech thee to giue vs this day whatſoeuer thou knoweſt needfull & behouefull vnto vs; let vs not want thoſe things without which we cãnot ſerue thee; bleſſe vs in our going out, and our comming in, and grant that whatſoeuer we ſhall thinke, ſpeake, or doe, may tend to thy glory, the good of our brethren, and the comfort of our owne conſciences, when we ſhall come to make before thee our laſt accounts. Bleſſe thy whole Church (O Lord) and build it vp more and more

more in perfect beauty, disappoint the hope of the Papists, let them perish, as many as haue euil wil at *Syon* comfort them that mourne; especially such as mourn for sin: fulfill the desires of al that truly long & sigh after thee. Blesse this good land in which we liue, make thy glorious Gospell to shine more & more till it be perfect day; Lord send it where it is not and blesse it where it is, that *Babylon* may fall, and neuer rise vp again: and to this end strengthen the hand of thine annoynted seruant, and our dread Soueraigne *Iames*, Lord make him to see and know euery day more and more what belongs vnto thy glory, what belongs vnto his owne peace and safety; and Lord giue him a heart that he may duly practise the same. Blesse likewise our gracious Queen *Anne*, Ptince *Charles*, and the Count *Palatine* of *Rhine*, with the lady *Elizabeth* his wife. Assist with thy spirit and grace al that are in authority; sanctifie all those whom thou imployest in the Ministery. Be mer-

cifull vnto all that wee are bound in duty to pray for, as if we had named them in particular vnto thee. Haſten the comming of Ieſus Chriſt, make vs euer mindfull of our laſt end, and of the reckning that one day we are to make vnto thee. And in the mean time, Lord make vs carefull to follow Chriſt in the Regeneration, during this life, as that with Chriſt one day we may haue our portion in the reſurrection of the iuſt, when this mortall life is ended. Theſe graces, and all other bleſſings which thou knoweſt to be needefull for vs, O Lord we humbly begg and craue at thy hand, in the name, and for the ſake alone of Ieſus Chriſt thy deere Son, and in that forme of prayer which he himſelfe hath taught vs, ſaying; *Our Father which art in heauen, &c.*

A Prayer for the Euening.

O Lord God, by whoſe gratious prouidence the night ſucceedeth the day, and the day the night, wee acknowledge thy wonderfull power therin: foraſmuch as day vnto day vtereth thy goodnes, & night vnto night teacheth knowledge: O Lord amongſt other thy mercies, with which thou doeſt euen follow vs (moſt rebellious wretches) wee muſt needs acknowledge that this is not the leaſt, that we haue this liberty to come into thy preſence, O Lord wee come not now to excuſe our ſelues, but to accuſe our ſelues; yea and toacknowledge that we are worthy of all thoſe iudgements which thy iuſtice might moſt iuſtly inflict vpō vs, our ſinnes they make

vs ſeeme vile in our eyes, how much more loathſome in thy ſight ? O Lord we muſt needs confeſſe that we are ſo far vnworthy to be called thy ſonnes, as that we are not worthy to be reckoned amongſt thy ſeruants; yea were it not that thou wert a God of mercy, and that thy mercy were ouer thy workes, and doth extend it ſelfe euen to poore ſinners; we ſhold vtterly be diſcouraged in comming vnto thee, conſidering that our whole life hath been but a life of ſinne, and that we haue drunke downe iniquitye as it were water, euer powring in, but neuer powring out our filthineſſe. O Lord teach vs to value this mercy of thine aright, that thou haſt ſpared vs ſo long, and giuen vs ſo large a time of repentance; that thou haſt not preuented vs with death in the time of our ignorance & hardneſſe of heart, as many haue beene before vs : O Lord it is thy mercy not our worthineſſe. Thus haſt thou ſhewed thy ſelfe to be a God of mercy, one that de-

delighteth in the prosperity of thy seruants. Now Lord we humbly entreat thee that thou wouldst pardon and forgiue vs all our sins and offences, bathe them in the bloud of thy Sonne, naile them to his Crosse, bind them in a bundle, and throw them downe into the bottome of the sea, that they may neuer rise vp against vs, either in this world to accuse vs, or in the world to come to condemne vs. O Lord we are heartily sorry that we haue abused thy blessings, prophaned thy Sabaoths, despised thy word, and quenched thy Spirit: For these and the like blessed father) we condemne our selues, do not thou therefore marke them; nor deale not with vs as we haue deserued, but teach vs to rise vp against our sinnes, that our warre with them may assure vs that wee haue peace with thee: O Lord we abherre our selues, for to vs belongs nothing but shame and confusion of face for euer: and we do humbly entreat thee to looke vpon vs in thy Son Christ

Ieſus, O let the chaſtiſement of our peace bee vpon him, and heale vs through his ſtripes: Lord let vs euer rememmber our latter end, and the ſtraight reckoning that we muſt render vnto thee one day: and in health and proſperity to thinke of a time of ſickneſſe and aduerſity; and eſpecially good Lord deliuer vs in the houre of temptation, that when Sathan his aſſaults ſhall be greateſt, as his policy is when we are weakeſt, and leaſt able to reſiſt him, that thy power may then appeare in our weaknes, that theſe things may not ouertake vs as a ſnare, but that with the wiſe virgins wee may in ſome ſort be prepared for the comming of Chriſt Ieſus the ſweet Bridegroome of our ſoules. And to that end we may haue comfort bothnow and at that time, goe forward we humbly pray thee, with the worke of our new birth, that thou haſt begun in vs, and neuer take away thy hand vntill ſuch time as thou haſt made an end of it. And now O Lord

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hauing in the firſt place ſought thy kingdome, and the righteouſneſſe thereof, giue vs leaue in the next place to ſeek thy fauour in outward things: Firſt, according to our duty, we giue thee hearty thanks & praiſe for that thou haſt this day preſerued vs from all euill and danger: wee humbly pray thee take care ouer vs this night, and defend vs from that roaring Lyon, who night and day goeth about ſeeking whom he may deuoure: Take thou vs this night into thy bleſſed tuition; we know that thou doſt neither ſlumber nor ſleep, keep vs euen in our ſleepe from being vnmindfull of thee, that whenſoeuer thou ſhalt call for vs by the generall Alarum of thy iudgement, whether at midnight, at Cocke-crowing, or at the dawning of the day, we may be found ready to accompany the Bridegroome into the mariage-chamber. And to this end Lord ſãctifie our ſleep vnto vs, that by it wee may be the better enabled to performe the duties of the

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next day; and night and day being guided by thee, they may fit vs and prepare vs for that day of thine, that ſhall neuer giue place to night. And we beſeech thee O Lord to be mercifull likewiſe to thy whole Church, heare the cries of thine elect; heare the mourning of all ſuch as mourne in *Syon*, let the cryes of thy children cry downe the cries of the ſinnes of this land: and be reconciled vnto vs O Lord our God in the multitude of thy mercies, that ſo thou maiſt continue ſtill a merciſull God vnto this Land, the Vineyard which thy own right hand hath planted. Preſerue our gracious King, bleſſe and proſper the Queen, the hopefull Prince *Charles*, Princely Palſgraue of *Rhene*, with the Princes *Elizabeth* his wife. And as thou haſt crowned thē with worldly honor vpon earth, ſo direct them vnto that more glorious Crowne in heauen. Bleſſe the Nobility and Magiſtracy of this Land. Proſper the worke of thy Goſpell in the hands of thy Miniſters. And

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good Lord giue vs all grace to bee one of thoſe wiſe virgins, that our hearts may be prepared like a lampe furniſhed with *faith* and *good workes*, like *Oyle*, to meete the Lord Ieſus Chriſt the Bride-groome of our ſoules, there to ſee the felicity of thy choſen, and to reioyce with the ioy of thy people; to whom with thee O Father, and thy bleſſed Spirit bee all honour, Glory, Might, Maieſty, and Dominion, henceforth for euermore.

Amen.

FINIS.